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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 23, 1844. VOL. XXIII.—NO. 12.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XVI.

BAPTISTS.

These appeared first in the colony of Rhode Island. They consisted chiefly of the exiles from Massachusetts; of whom were, William and Ann Hutchinson, John Coddington, John Clark and others. The sentiment of—as it was then called—'Anabaptistry' soon extended to Providence and Warwick, the plantations of Roger Williams and Samuel Gorton. The first Church of this denomination in New England was organized at Newport, 1639, of which Mr. Clark was the pastor. He appears to have been a worthy and respectable man, and to have had a classical education. He rendered important services to the colony, not only as a Gospel minister, but also as an agent to the Court of England, from which, in conjunction with Mr. Williams, he obtained so enlightened and liberal a charter for the colony, that it still remains the constitution of the State.

Mr. Hubbard gives the following account of the manner in which the Baptistical sentiment was communicated to Providence. 'A near relation of Mrs. Hutchinson, infected with Anabaptistry, going to live at Providence, Mr. Williams was emboldened by her to make open profession thereof, and accordingly was re-baptized by one Holeman. Then Mr. Williams re-baptized Holeman and some ten more. But soon after, one of the company started this objection which none of them could answer: 'If they renounced their baptism because it was anti-christian, then what right had Holeman to baptize Williams? which so gravelled them all, both the baptizers and the baptized, that they turned Seekers, and have ever continued to be such.' He, however, afterwards says; 'Those of Providence, being all Anabaptists, were divided in judgment; some were only against the baptism of infants; others denied all magistracy and Churches; of whom Samuel Gorton was instructor and captain. Mr. Hubbard, furthermore states, that 'about 1644, the Anabaptists increased much in the Massachusetts colony. Now as those of that persuasion did also usually maintain the unlawfulness of civil magistrates, or of the interference of their power in matters of religion, the General Court passed an order to banish those who did publicly deny the truth in that point. Notwithstanding which, divers that have questioned the lawfulness of baptizing infants, have lived in the country undisturbed. And others might have remained undisturbed; had they been content to enjoy their own liberty of opinion without reproaching the contrary practice of others.' He then proceeds to give an account of Mr. Painter who was publicly whipped at the post, in Boston, because he refused to have baptism administered to his child. But he neglects to mention that the same ignominious chastisement was inflicted on Rev. Mr. Clark—probably him of Newport—for having preached a sermon against infant-baptism; of which affair Peter Parley gave a graphic account in his 'First Book of History.'

The oldest Baptist Church in Massachusetts was gathered in Charlestown 1665, but soon removed to Boston, and of which Mr. Gould was the first minister. Rhode Island, for more than one hundred years continued to be the head quarters of 'Anabaptistry.' During this time small Baptist Churches arose, sparsely distributed over the face of New England. Some of their ministers were learned and excellent men. Such, among others, were the Callenders, Russel, Miles, Emblem, and Drs. Skillman, Stillman, Smith and Backus. Dr. Backus was a liberally educated man, and settled as a Pedo-Baptist minister at Middleborough, Mass., but soon became a Baptist, together with a part of his people, with whom he labored in the Gospel ministry, until the close of his protracted life. He wrote the first history of American Baptists.

About the middle of the last century Dr. Shepherd, a practitioner in medicine, embraced the Baptist sentiment. Being possessed of ready and popular gifts, he commenced the work of the Christian ministry. A Church was gathered, of which he was the pastor. Their meeting house was located near the line of demarcation between the towns of Epping and Brentwood N. H., but within the limits of the latter town. Dr. Shepherd extended his labors to considerable distances in different directions about him, until he founded ten or twelve Churches, in as many different towns, of which he was sole pastor. Then he became a diocesan Bishop. The case may be an example illustrative of the manner in which that description of prelates arose in the Christian Church.

Small publications, and short controversies, on the subject of canonical Christian baptism, appeared from time to time, but no very extended discussion until the commencement of the present century. In 1804 or 1805 Rev. Daniel Merrill, Congregational minister in Sedgwick, Me., published a volume of sermons, in which he repudiated his former Pedo-Baptist views and strenuously advocated those of adult and immersion-baptism. This publication had a great run; the sale, in a short time, swallowing up ten or twelve editions. An answer to it was made by Rev. Dr. Austin, of Worcester. Mr. Merrill replied, and Dr. A. made a rejoinder. While these things were pending, Dr. Samuel Worcester of Salem, Mass., preached, and afterward published, two lengthy sermons on the character of the Abrahamic covenant, and deduced therefrom an ingenious and strong argument in favor of infant baptism in the Christian Church, corresponding to infant circumcision in the Jewish. These sermons were commented upon in a publication from the pen of Rev. Dr. Baldwin of Boston. Dr. Worcester then published a defence; and Dr. Baldwin, an anti-defence. Dr. Austin closed the discussion by publishing an octavo volume of between three and four hundred pages, entitled, 'A view of the economy of the Church of God, as it existed primitively, under the Abrahamic dispensation, and as perpetuated under the dispensation of the Gospel; particularly *in regard to covenants.*' In this work, the author maintains that the Jewish and Christian Churches are identical with the Abrahamic Family; that it is perpetuated fundamentally in the line of hereditary descent; but contains, also, the principle of adoption; also that of exclusion; that this doctrine is fortified—as Dr. Worcester had shown in his two sermons—by the endorsement of the Apostle Paul; especially by the declaration, 'If ye are Christ's, then are ye Abraham's seed and heirs according to the promise.' Dr. A. conducted his argument with good tact and ability. But it 'rubbed' on one point. As he connected external and covenant holiness with inward and moral sanctity, he found himself obliged to take the ground, and to avow it, that the children of Church-members are to be regarded *as the presumptive subjects of real and saving sanctification.* This assumption accords very ill with the doctrine of total depravity, and with the argument that this doctrine is proved by the fact that all men do actually live in wickedness until they experience the work of conviction and effectual calling.'

The Baptists have now become, in New England, almost as numerous as the Orthodox Congregationalists, and, with this exception, more numerous than any other denomination. They founded a College at Providence, about 1770; a Theological Seminary at Newtown, Mass., in or near 1820; and about the same time, another College at Waterville, Me. They have several weekly religious journals and one quarterly periodical, 'The Christian Review.' Most of their ministers are now well educated men. In doctrinal views, they were not radically affected by the prevalence of Hopkinsianism. In general their ministers remained Calvinists of the Old School. But the time came when the Genevan dogmas could no longer be abetted throughout the denomination, and a New School separated itself from the Old. The leader of the seceding branch was Rev. Jacob Randal of New Durham, N. H. This occurred 1780. The seceders declared for Arminianism in their construction of the doctrines of 'election and predestination.' They took the appellation of 'Free-will Baptists.' Prosperity has attended them. Their numbers are numerous in New Hampshire, Maine, Vermont and New York. 'The Morning Sun,' a religious paper printed at Dover, N. H., belongs to this denomination, and is said to have a very extensive circulation. They have an organization, not only of Churches, but also of association.

As the Free-will Baptists retained the doctrine of the Trinity, the use of creeds, and the principle of exclusion for opinion's sake, the path remained yet too narrow, the traces too close, to accommodate the consciences of all who would walk in the path, and draw in the team, of Baptistry. A secession, therefore, took place from the ranks of the Free-willers. The seceders declared against all creeds of human composition. They said, 'Give us no creed but the Bible.' Let that, and that only, be our platform. The leaders in this movement were Dr. Abner Jones, a physician of Lyndon, Vt., and Rev. Elias Smith of Portsmouth, N. H., Jones commenced in 1801 or 1802. Smith, a year or two later. The former, therefore, was the pioneer. The latter, however, we believe, claims to have made his own beginning, without either concert with Mr. Jones, or even any knowledge of him. But they soon became acquainted, and for several years were amicable coadjutors in the work. They assumed the name and style of 'Christ-yans.' That was the name; that the pronunciation. Their first Church was gathered in Lyndon. The second, in Hanover. The third, we believe, in Oxford. As early as 1804 or 1805—they began to appear in the Eastern side of N. H., in Portsmouth, Durham, New Market and other places. Within a very few years, Churches of the Christ-yan order were got up in the central parts of the State; at Hopkinton, Warner, Concord and other towns. Their platform was liberal. They disclaimed all ecclesiastical jurisdiction. A man was accountable to God only for his opinions and religious acts. Though mostly Trinitarians at first, they gradually gave up the Athanasian doctrine and embraced the Arian. From the beginning they have been characterized for religious warmth and zeal. Excitement is the life of them. The Churches must have a revival about once a year in order to keep their ground good. The seasons of conviction are generally short; yet sometimes severely painful. Conversion, i. e. relief and joy soon supervenes. A man sometimes goes into the meetings, a careless sinner; and comes out of it, a rejoicing saint. Joy is the evidence of religion in the heart.

This denomination have two religious journals; 'The Christian Herald,' published at Exeter, N. H., and the 'Christian Palladium,' in the central part of N. Y. They have got up an Academy at Durham, N. H. They number six or eight hundred Churches, and nearly an equal number of ministers. They hold to the distinction of a clerical order, distinct from the brethren. The official designation of a clerical brother, is that of 'Elder.' The elders manage the action of ordaining councils much in the same manner as the Congregationalists.

Within the wide limits of the United States, the Baptists, including all their varieties, outnumber every other denomination. They are about as two to one, compared with Presbyterians; almost that as compared with the Methodists; and nearly as three to one, in relation to Congregationalists. The aggregate of ministers, Orthodox, Free-will, Christ-yan and Campbellite, may be estimated at more than five hundred thousand. What a severe comment is this fact upon the treatment received from their cotemporaries, by Roger Williams, John Clark and Henry Dunster.

S. F.

For the Register.

SHORT SERMON. NO. VI.

'What is your life?' James iv: 14.

This startling appeal to the worldly minded, the proud, the ambitious, and the rich, who write their names upon their houses, lands and monuments, as though they were to live and enjoy them forever; who say to themselves, 'thou hast much treasure laid up for many years—eat, drink and be merry;' who promise to themselves to 'go to such a city, and live there a year, and buy and sell and get gain;' I say this solemn appeal might prompt us to inquire into the origin, nature, relations, duties, and the destiny of human life. But suffice it here to say, *our life* is the precious gift of God—a ray from the fountain of light—a soul of wonderful, spiritual and indestructible powers, so wonderfully united to the body by unseen ties, as by its organs and senses to hold converse with the material world; so united to its race, as to be an interested sharer of those events, which advance the good or ill of its fellow men; and so united to its infinite Father as to be the object of his care and providence. Though life be of vast importance to its possessor, to his friends and kindred, to the present and the future, and to its great Preserver; yet it is so conditioned on earth, as to be subject to many vicissitudes, and to instant death. And hence, though it be the great end of life to improve ourselves, serve our friends, our God and country, and to prepare for a better world,—yet, as to its permanency here and its power of self-preservation, it is like the *shadow*, the *vapor*, the *very smoke* that *passeth away;* so that we know nothing of to-morrow, and, without impiety, can only say, 'if the Lord will, we shall live, and do this, or that'—execute the plans of our aggrandisement and pleasure.

This then is the doctrine and practical lesson which I draw from the text—that human life is, after all human means used for its defence, so under the immediate control of Divine providence, as to be liable to be extended or suddenly cut off at his will and pleasure. In support of the first part of this position, I may refer to the cases of the king whose life was lengthened fifteen years, and also of the ship's crew and passengers in St. Paul's shipwreck on his way to Rome, who were all saved—of the second part, to the instances of Corah, Dathan, and Abram—of Ananias and Sapphira—of the fool in the gospel, whose soul was required that night, and of the proud and impious Herod, who was smitten of God, that he died. To these might be added many instances within your own observation, of *life* being most wonderfully preserved under most imminent exposure; and also of its being suddenly cut off, when most secure. The loss of the *Lexington* in Long Island Sound, the sacrifice of life, and worth, and talent, and the untold sufferings of that sad night, are still fresh in our memories. But a more recent, fresh and awful event comes before us, in striking illustration of the great truth under consideration. On Wednesday last, the *Steam Ship Princeton*, a splendid national vessel, the pride of the government and the people, went on a pleasure excursion, from Washington down the beautiful Potomack River, with about three hundred invited guests, ladies and gentlemen. The day was fine, and every provision made to please and gratify the company—among whom were the President of the United States, the Heads of departments, members of the Senate and of the house of representatives—officers of the Army and Navy—and distinguished strangers and citizens. As they were returning, delighted with all that had occurred, having passed Mount Vernon, one of the large guns on board that noble defence of liberty, which had been twice before discharged during the day, with the deck full of ladies, was, now, in their absence below, again discharged by request—when lo! and awful to relate, and more awful to behold! *It exploded—there lay* the excellent Secretary of State, the Secretary of the Navy, and three others, men of honor and worth, *all mangled and in the agonies of death!* Others *wounded and bleeding.* One shriek of anguish and terror went up from the crowded deck—it echoed in the Capitol, in the cities, villages, hamlets; and in the churches, and homes of all the people. What a change; what a transit, from pleasure to pain and grief; from life to death. *What is life!* Who, but God could foresee its sudden destruction here—the widow's, the orphan's, and the nation's grief! And who, but He, whose hand hath touched us, can heal and comfort us! O let the government, the friends, and all of us be reminded of our dependence, and be solemnly admonished to commit the keeping of our lives to God in the ways of well doing, as to a faithful Creator, who is able to save and to destroy.

My brethren, it becomes us as Christians to regard this melancholy and heart-rending calamity—so sudden, so unexpected—as the result of a wise and good, but an inscrutable providence; and not, as men are too much inclined to do, seek its cause in some neglect or error. Think not that these distinguished men, so beloved by their families, and so honored by their country, were taken from the evil to come on the government or the republic. Nor let us feel, for a moment, that they have been thus suddenly removed from their places by the anger of heaven; let us rather charitably trust they have filled up the measure of their duty on earth, and been discharged, while the sun of life was yet high in the horizon, for richer rewards, than the world could afford them. With these views, may we hold up before us the awful scene of the *Princeton*, and learn thence the folly of those who promise life to such as obey the physical laws of their nature; of all who boast themselves of to-morrow. May its recollection moderate our desire for wealth and place, humble our pride and ambition, and rebuke our repining at the temporary prosperity of others. May it awaken our sympathy for the bereaved and suffering, and impress us with the solemn conviction that life is safe, and only safe, when God protects, or takes it from the post of duty.

Country Preacher.

To the Editors of the Christian Register.

An autograph letter of the Rev Dr. Watts to Dr. Colman having recently fallen into my hands, I have thought it might be of sufficient interest to offer a copy for publication in the Register. The remarks it contains upon his views of the doctrine of Trinity, afford striking evidence of the tendency of his mind toward simple and scriptural ideas of the divine nature.

W. B.

Limestreet, March 4th-5th, 1729-30.

Rev'd & dear sir,—Having many things to say you will excuse my short paragraphs.

The first in order is my most zealous and hearty congratulations to yourself and your country upon the surprising turn of Providence in advancing your honoured friend Mr Belcher to the Government of New England. We, who love your country share in your pleasure and join with you to bless that God who has the hearts of all in his hands. May Wisdom and Grace be ever with him. A copy of verses I wrote on that very joyfull Providence I transmit to you inclosed. My Muse is almost dead, but recovers some few youthful Ideas on such uncommon occasions.

The next theme is thanks for your Sermon on the Resurrection, in which I heartily assent to your own words (viz.) *The argument appears new to me and I think brings new light and force with it.* I value it much.

I have read Dr. Mather's Life: He was a most amazing pattern of holiness, labour and zeal for God. It was needful such a man should have some little advancement, *ἵνα μη ἐκλαμβάνται.* He would have been an angel without these foibles. I greatly reverence the name & memory of such a man, and would fain follow, but the example is too high. I am glad to hear from you that the Son is daily wearing off some of those peculiarities.

I am sorry that America has any tendencies towards Infidelity, or towards the mischievous dispute about subscribing and non subscribing. I verily believe the last would have been almost forgotten among us, had it not been for one man whose name begins with T. B.

I have packt up all my writings at your request in a square box, & directed every book to Yale College in New England. Tis better it should be the Author's present than from any other hand: You are desired to convey it to them, with my hearty service to the Rev'd Mr. Williams their Rector, whose character is very bright, as I am informed. The whole box is for Yale College except one Packet in white paper which you may take out without disturbing the rest and nail up the box again and direct it to Yale College.

I have just printed a series of Catechisms for the instruction of children from 4 years old to 14. I hope they will be of use when they come to be published single, if the world desires it.—These I have sent to my friends at New England.

I hope you have received my Dissertations of the Trinity which I sent you in lieu of that which you gave the College last year. I have not put the 2d part of my dissertations into the box for Yale College. I would not be charged with leading youth into Heresie, tho I am more & more confirmed in the general principle that the Deity of Christ is not any other than the Deity of the Father, which is precise orthodoxy; and I think it is this very Godhead with which the man *Jesus* was intimately united in his pre-existent Soul before the creation, and in his body at his incarnation. *Christ & the fether are one: Tis the Father in him that does the works. Tis by the Spirit of God, or Spirit of the Father that he cast out Devils,* &c. Tho perhaps there are some distinctions in the Godhead superior to all our thoughts, and the Godhead may be united to the man Jesus under the peculiar idea of the *Logos*, or wisdom, or speech, &c. But perhaps also the preexistent Soul of Christ is oftener called the *Logos* than I was wont to think.—However as I said, I will neither be a Heretick myself or a leader of others afar off, into Heresie. I am ready to receive conviction of any mistake. * * * * *

My health has been worse these 8 months than in 8 years past. I had a fever at Autumn which kept me out of the pulpit till January, and now my strength is but low. But I heartily thank God who has drawn out my life so far as to perfect with much labor this book of Catechisms which was much on my heart. I now leave it under his blessing. Farewell, Dear Sir, I am going out of town for 8 or 9 days; if Governor Belcher sail in that time I shall not have the honour of his promised visit before he goes. But I leave all that I have to send more early, because I am so much out of the city. Farewell, Dear Sir, & if I have not opportunity of Saluting Governor Belcher here, I entreat you to do it for me with all the esteem and affection of a man that rejoices in New England's happiness, because I think God has a large people there. I am

Sir, yours affectionately

I. Watts.

THE TRUE GLORY OF A CITY.

Are cities always to be marked as the abodes of profligacy, and to witness forever scenes of wickedness and woe? Cannot something be done for their renovation?

The Christian answers, they must—they *shall be* redeemed. Let the principles of Christianity be extended,—then will the rich aid the poor, the wise instruct the ignorant; and the good, the virtuous, the holy, labor for the regeneration of the bad. This must be done. The Gospel requires it, and Humanity, with an imploring voice, calls us to the work. A piercing cry comes up, and as long as there are such varied fortunes, there should be a willingness and an earnestness to do what can be done. It is a paramount duty. Every follower of Christ should feel called upon, by all the principles of the religion he loves, to exert his powers for the extension of this work.

What is the true glory of a city? To have its merchants princes, and its poor the degraded of the earth? To have pinnacles of opulence glittering amid the squalid abodes of want?

Is it not rather to have all supported by honest industry? To have arts, trade and commerce diffuse general comfort? To have schools, lectures, and libraries liberally opened for the extension of knowledge?—and to have not a few, but all, established in living virtue?

What is the true glory of a city? Is it to have a large police ready to crush gigantic sin? or a peaceful population who never need to be subdued by bayonets, but are ever ready to be themselves the promoters of the public weal?—Is it to have jails and prisons to confine those who have fallen in the midst of licensed temptation? or to have temptations abolished, and the prison-cell left vacant?

What should be the characteristics of a Christian city? Should there not be a sympathy for man as man? a respect for struggling virtue? a readiness to impart information? to soothe sorrow? to relieve want? to reclaim the wandering? And what a noble spectacle would such a city present! The nations, when they beheld it, might indeed wonder if it were not the New Jerusalem come down from God out of heaven!

And may there not be approximations to such a state? Is there any malignant fatality compelling men to live in conflict with goodness?—and making it a matter of necessity that the inhabitants of cities shall be selfish, and ambitious, and oppressive, and dissolute? No, the Gospel challenges us to uproot these iniquities, and to cherish sentiments of benevolence and self-sacrifice; to extend the glorious triumphs of the cross, and let the word of the Lord be glorified.

The Gospel speaks to us on every page to make efforts for others, and where is the community in which this call has been answered as it should be? Much as has been accomplished, have Christians ever yet made adequate provision for the spiritual redemption of cities? What then shall we do? It is not enough to erect stately Churches, and to amass within the sanctuary the splendors of art. The gold of the altar is of less worth than the gift upon it, and we should bring the gift of devout and generous hearts. The eye may trace with wonder the overhanging roof of the majestic cathedral. The ear may dwell with rapture upon the melodious chant that floats beneath its arches. But of what avail is this in the service of God, if the needy are left in their want, and the abandoned in their sins? [Waterston's Address on Pauperism.

NATURAL LAW OF THE SABBATH.

The testimony of John Richard Farre, M. D. of London, a physician of great eminence, before a committee of the British House of Commons, in 1833, on the observance of the Sabbath. That committee was composed of Sir Andrew Agnew, Sir Robert Peel, Sir Robert Inglis, Sir Thomas Baring, Sir George Murray, Fowell Buxton, Lord Morpeth, Lord Ashley, Lord Viscount Sandon and twenty other members of Parliament. The committee speak of Dr. Farre, as 'an acute and experienced medical gentleman.'

And Dr. John C. Warren of Boston, in view of his testimony, remarks, 'I concur entirely in the opinion expressed by Dr. Farree, whom I personally knew as a physician of the highest respectability.' In answer to the inquiries of the committee, Dr. Farre said,

'I have practised as a physician between thirty and forty years; and, during the early part of my life, as the physician of a public medical institution, I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses.* The abuses are chiefly manifested in labor and dissipation. Its use, medically speaking, is that of a day of rest. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under *continued* labor and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well-being.

Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigor of his old age which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that in the bountiful provision of Providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question: but if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say.—that searches in *physiology*, by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath and consequently the enemies of man, are, all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; while relaxation from the ordinary cares of life the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins,—not one of which, if rightly exercised, tends to abridge life,—constitute the beneficial and appropriate service of the day.

'I have found it essential to my own well-being (as a physician) to abridge my labor on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates and in active service this is painfully apparent. I have advised the clergyman also, in lieu of his Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day, and to preserve others, I have frequently suspended them, for a season, from the discharge of those duties. I would say, further, that, quitting the grosser evils of mere animal living from over stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and, in the course of life, by giving to their bodies the repose and to their minds the change of ideas suited to the day, they would assuredly gain by it. In fact, by the increased vigor imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily labor.'

The above testimony was transmitted to a number of distinguished physicians in different parts of the United States, with the following questions, viz:

1. Are the opinions of Drs. Farre and Warren in your view correct?

2. Will men who labor six days in the week and rest one, be more healthy, live longer, do more work, and in a better manner, than those who continue to labor seven days in a week?

The following is one of the answers received in reply:

'We concur fully in the opinions expressed by Drs. Farre and Warren, and would answer affirmatively to the interrogatories: having most of us lived upon the *Erie Canal* since its completion, we have uniformly witnessed the same *deteriorating* effects of seven days working upon the physical constitution both of man and beast.

Frederick F. Backus, James Webster,
John B. Elwood, F. H. Hamilton,
Maltby Strong, E. W. Armstrong,
Jairus W. Smith, Moses Long."

Rochester, N. Y., Sept. 20, 1843.

THE ATONEMENT.

The leading idea of the scriptural doctrine of the atonement then is, that Christ died to make men holy, to reconcile them to God, to lead them to his love and service, to make them 'followers of God as dear children,' in fine, that Christ died, to work, not upon God, but upon man, and for him to perform, not an outward, but an inward service,—a service the efficacy of which is upon the human heart and character.

I am well aware that many represent this as an inferior work, as a work, which needed not for its discharge a personage so eminent and heavenly, and which can hardly have authorized the strong language used in the Bible with regard to Christ's death, or the exalted titles and homage ascribed to Jesus on earth and in heaven. Had I not often heard this objection, I should think it no compliment to your spiritual discernment to take notice of it; for I feel sure that I have your entire sympathy, when I say that the greatest service, which God himself can render to man, is to make him holy, perfect, godlike, to redeem him from the power of sin, and to shed the consecration of a devout and dutiful spirit over his whole soul and his whole life. And if Christ has performed this service for man, then has he performed for him the most momentous and godlike service possible,—a service, for which he cannot but have a name above every other name, and for which the eternal ascription of gratitude and praise must echo through the ranks of the redeemed. Leave this service unperformed, leave me in unrepented sin, with my grovelling aims and unconsecrated life, and it is a small service, that a price is paid, or a penalty borne in my stead.—I carry my hell about with me, a hell, which would shed its blackness over my spirit, were I in paradise. But save me from my sins, purge my conscience, sanctify my soul, reform and consecrate my life, in hell itself I should be proof against its torments,—I cannot but be happy,—my heaven is within, and cannot be taken from me. The idea, that to elevate and sanctify the inner man is a subordinate work, proceeds from the unspiritual, grovelling ways of thinking, that have been too characteristic of our race taken collectively. Men most admire what comes with observation, what is external and formal. They appreciate not what is wrought in the hidden man of the heart, and ripens for eternity. On this ground, the conqueror has always seemed a greater man than the philanthropist, and the founder of a hospital, than he, who heals the diseases of the soul. On precisely the same principle is it, that men have assigned a higher dignity and worth to an atonement, which should wipe away all punishment at a single stroke, than to an atonement, which must be wrought over afresh in each individual heart, creating it anew in the beauty of holiness and in the fulness of the divine image. To my own mind, this latter office with regard to the individual soul is the highest office, which I can imagine as belonging to the Savior; and to say that the blood of Christ has cleansed a single soul from sin, and has wholly sanctified that soul, is to ascribe more to it, than were we to say that it has removed the mere penalty of violated law from a whole universe of sinners.

But some one may say: 'If Christ does no more than to cleanse the soul from sin, and to renew it in the divine image, my hope of pardon for my past sins is gone.' It is gone, I reply, if you will persist in looking upon God as essentially vindictive and unforgiving; but not, if you will only take God's testimony concerning his own character, uttered many ages before Christ died, when he revaled himself to Moses, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin.' I believe that God was never otherwise than he then declared himself. I build, no more than those, who hold an opposite doctrine, on my own merits. I depend for forgiveness on the eternal mercy of God, made known to the fathers, made manifest and incarnate in Christ. Let none call this a sandy foundation. If God's mercy be not a sufficient basis for our trust, I know not what can suffice. It is a foundation broader than the universe,—immovable, though heaven and earth pass away. It belts creation with a zone of love. It upholds all worlds and beings. It is boundless and infinite. The need, so often expressed, of Christ's vicarious punishment, is a need, which the doctrine itself creates. I should feel it, if I believed that God was ever unwilling or unable to forgive. I should feel it, if I believed, in Dr. Watts's language, that God's throne 'once was a seat of dreadful wrath,' and that '*Vengeance* was his name.'

But let it not be supposed that I do not connect Christ, his sufferings, and his death, most intimately with the forgiveness of sins. My hope of pardon is in God through Christ. The doctrine of pardon, even if revealed before Christ, was not so brought to light and made manifest, that it could be the object of a sustaining and satisfying faith. On the question, whether God will forgive sin, the analogies of nature shed no light; for her subtle powers and majestic agencies have never sinned, but are all obedient. Those, therefore, who have been left to the light of nature, have never found peace under the burden of transgression; but have gone the whole round of fasts, penances, pilgrimages, and self-tortures, without obtaining through any or all of these means the assurance of forgiveness. Nor did the fainter and often mysterious light of God's earlier revelations communicate this assurance in its fulness. To the heart that knows itself, and feels its unworthiness and sinfulness, the most vital of all questions is, Can I be forgiven? And to this question, no sufficient and satisfying answer has been afforded, except in the loving and paternal attributes of the Almighty, as made manifest in the person, the ministry, the cross of Christ. But, when we look to Jesus as the image of God, we behold in him a love full and free, ready to forgive, waiting to be gracious. We feel that there is no limit to the mercy, which, amidst the agonies of death, could make intercession for the transgressors; and we can thus look for pardon with implicit confidence to that mercy on the throne of the universe, which he, who on the cross prayed for his murderers, came to declare and manifest. It is then to God, as revealed and beheld in Christ, that we look for pardon. But we regard the promise and pledge of pardon, as but the means and motive to personal holiness. Jesus says to us, 'Your sins be forgiven,' only that he may add, with an emphasis, which pardoning mercy alone could send home to the soul of the penitent, 'Go and sin no more.' God permits us to behold his forgiving love in Christ, that through the energy of this love our souls may be transformed, renewed and sanctified. [Peabody on Christian Doctrine.

THREE UNITARIAN PORTRAITS DRAWN BY THE HAND OF A CHURCH-OF-ENGLAND MAN.

'My surprised and delighted attention was attracted, a few days ago, by *three sketches of character*, traced by the pen of one entitled to hold an honorable place among the small and, I fear, decreasing portion of the clerical profession who can rise with a noble superiority above the prejudices which so often divide men of real worth from each other, and who are disposed, and even eagerly desirous, to cultivate the good opinion, and, as opportunity offers, the acquaintance and the friendship, of those of a religious creed different from their own. The high-minded clergyman to whom I allude, is the Rev. Richard Warner. Rector of Chalfield, Wilts, well known as the author of many pleasing and instructive works, which have long been before the public; to which he has lately added another, entitled 'Literary Recollections,' two vols. 8vo.; and it is from this last that the following extracts are taken.'

W. F.

REV. DAVID JARDINE.

Another accomplished scholar, with whom I had the pleasure of becoming acquainted, shortly after my settlement in Bath, was the Rev. David Jardine, the minister of the Unitarian congregation in that city: a gentleman of singular worth in his private character, and whose celebrity would have been extensive, had he chosen to have contended for the prize of lettered fame. The public can know and appreciate his talents only, I believe, through the medium of his *sermons;* but they are quite sufficient to prove the clearness of his intellect, the force of his understanding, and the excellence of his heart. The spirit of liberality that breathes through them, whilst it does honor to the ministerial character, shows that the minister, though sincerely convinced of the truth of his own opinions, could maintain them with calmness and diffidence, and give full credit to those from whom he differed, for uprightness and consistency, for every good quality of the understanding, and for every holy motive of the conscience. Speedily would the reeking scars of the Christian church be healed, were its various sects to differ from each other in the spirit of candor and meekness which influenced the pen of the Rev. D. Jardine. He died in March 1797.

REV. JOHN SIMPSON.

Very similar, in general character and literary attainments, to David Jardine, was my excellent friend, the Rev. John Simpson, with whom I enjoyed an occasional confidential intercourse till the period of his decease. The Established Church could not, unfortunately, 'claim him for her own;' but with Mr. Simpson, dissent was not acrimony, nor theological discussion the parent, or offspring, of unchristian feeling. Enjoying an ample fortune, he had a favorable opportunity of pursuing the strong bent of his mind, the study of divinity; and it may be truly said he was *totus in illis.* I never knew a more steady, patient or circumspect student of the Word of God. A very good Hebrew scholar, and well versed in the Greek language, with a penetrating but calm judgment, a quick but sober intellect, and a highly pious but well-regulated mind, he was admirably qualified for the very important task of scriptural explanation; and had he given his numerous manuscripts, in this department of science, to the press, I have little doubt that the religious part of the public would have read them with considerable gratification. But his caution in publishing was extreme; for I have known him, more than once, withdraw a manuscript from the printer, and cancel the worked-off sheets, under the sensitive, but highly praiseworthy feeling, either that he had not given sufficient thought to his subject, or that some error had crept into his reasoning, or that the point he wished to establish was not sufficiently proved. A remarkable instance of Mr. Simpson's characteristic diffidence and circumspection occurred under my own immediate cognizance. He had prepared an ingenious and elaborate explication of the eighteen first verses of the first chapter of John's Gospel. The printer received the manuscript, and immediately set his compositors and pressmen to work. Some sheets had already been completed, when Mr. Simpson, distrusting the foundation or conduct of his argument, called again upon his printer, took back the explication, and ordered the printed matter to be destroyed. Of whatever he published, Mr. Simpson obligingly presented a copy to me. I esteem all his writings; but consider as by far the most valuable, his 'Internal and Presumptive Evidences of Christianity, considered separately, and as uniting to form One Argument.' Indeed, I am not aware of any work in the English language, on the same subject, so systematic, logical and satisfactory; so comprehensive in its argument; so luminous in its arrangement; so convincing in its conclusions. It is evidently the result of profound thought, mature study and extensive reading, excited, assisted and directed by a spirit of piety, sincere, sober and benevolent.

THOMAS COGAN, M. D.

Connected as he was in intimate friendship with Mr. Simpson, the name of Dr. Cogan will appropriately follow the mention of that inestimable divine. His mind was of a rare and somewhat extraordinary character, combining the faculties of intense and steadily-directed thought, with a quick perception and a playful fancy; nor were his habits less uncommon, or, apparently, compatible: for he would alike devote himself to profound speculation, and to all the occupations of social and active life. Nature had made him an acute metaphysician; and a careful education under Dr. Aikin, the father of Mrs. Barbauld, had directed his particular attention to theology; circumstances which will account both for the subjects of the greater part of his published works, and for the ability with which he has treated them. A specimen of his theological views, the clearness with which he has unfolded and the power with which he has substantiated them, may be seen in his 'Letters to W. Wilberforce, Esq., M. P., on the Doctrine of Hereditary Depravity'—a work to which Dr. Parr has put the seal of his approbation by the following note, written in his own copy of it: 'Excellent. Cogan arguments are unanswerable; and Wilberforce, very discreetly, made no attempt to answer.

With his 'Philosophical and Ethical Treatises on the Passions,' and with his 'Theological Disquisitions,' I had occasion to be closely acquainted, as Dr. Cogan did me the honor of submitting the manuscript of each to my criticism and correction. I mention this rather as a proof of this valuable man's candor and modesty, than of the merits of a far humbler critic and less useful writer than himself.

Dr. Cogan entered early into the ministry of the connexion of Christians with which he was associated, but quitted it about 1765, for the medical profession; and received a Leyden degree in 1767. After a practice of some years at Amsterdam and in London, he resided for a long time in Bath and its neighborhood; and to the conclusion of his life, in 1818, passed his time in alternate visits to this latter city and the metropolis. He closed his days not merely with composure, but with cheerfulness; and consoled his half-brother, the Rev. E. Cogan, and his nephews, as they were standing near his bed, and silently deploring his anticipated departure, with these memorable words: 'You now lament *my* condition, but it will speedily be *your own.* I am merely preceding you a little while. Suppose your boys were to undergo an examination to-morrow morning (alluding to Mr. C.'s pupils): what would it signify that one of them should go to bed at six o'clock this evening; another, at seven; another, at eight; another, at ten?—they would all meet together, at the same hour, tomorrow.'

CHRISTIAN REGISTER.

BOSTON, MARCH 23, 1844.

DR. WILEY'S FUNERAL.

Messrs. Editors:—Your paper of to-day contains an article, on a subject it has discussed before,—the recent funeral of Dr. H. G. Wiley. This article represents the view of the circumstances attending that event, and connected with it, that is entertained by Rev. Mr. Hague; and it is accompanied by certain documents designed to explain the course taken by him. As my name has been often used, both in this and previous discussions of this topic, it becomes proper that I should say something in relation to it. I proceed therefore to put you and your readers in possession of all that is known to me with reference to the topic, frankly, distinctly, without any reserve, and under my own signature. It is not the most agreeable of duties to dwell in this manner, on details that many afflicted minds can revert to only with weeping and pain. But justice to all parties concerned and to truth requires it, and there is no alternative but to go forward, asking you for room and patience. *For every assertion made by me*, let me be held responsible. Inferences, so far as it is possible to do so, I could wish to avoid; believing that all persons of common sense who read, are as well and better qualified to draw them, than any individual who is personally interested can be. The judgment of honest Christian people, in a case like this, is trust worthy. I wish simply to do what I can towards throwing the entire subject into a clear light, and to make any future communication, on my part at least, unnecessary.

1. I shall speak, first, of 'The Statement,' made public through your columns on the 10th instant. The sources from which all the important *information* contained in that 'Statement' was derived, were Mrs. Wiley and Dr. M. S. Perry; the former the widow of the deceased; the latter her brother, and next to her, Dr. Wiley's most intimate earthly friend; having lived in habits of daily intercourse with him, and for a long time under the same roof, and sharing most confidentially his constant feelings and purposes and thoughts. His character for integrity, gentlemanliness, and honorable candor, is too far above suspicion or reproach, I suppose, to need one laudatory word of mine. These are witnesses. Are there any, is it possible there can be any, more competent to speak with unquestioned authority, of the *opinions, wishes, preferences* and *expectations* of Dr. Wiley himself? If so, let them be produced and we will interrogate them. The assertions of these witnesses, along with some of my own, which I stand ready to authenticate, were communicated by me to one of the Editors of the Register, for his information and use. I designed and supposed that what I thus communicated should appear as an editorial article, and was far from intending it should be made public without important modifications of style, which, through misunderstanding, were not made. But the facts and import of the statement, I must believe to be valid still.

2. Permit me to say a word of my own personal interest in this matter. I never had met Dr. Wiley, nor did I know his person, till I was sent for to visit him, about ten days before his death. From that time I felt that I was acquainted with him, in the true significance of that phrase; and I loved him for qualities that attracted the affection of so many who came near him. I acceded to every arrangement respecting the funeral, without expressing, to any person whatever, one word of dissatisfaction, although, I confess, I felt some surprise at the discrepancy between the direction which I understood to have been left by the deceased, and the actual proceedings that were carried into effect. Nor did I take any notice of the absence of some courtesies which, I have been accustomed to suppose, are recognized as such between gentlemen of our profession. Indeed, it seemed that every slight cause of possible disaffection should be overlooked and forgotten in the satisfaction arising from the fact that two ministers, of very different Theological opinions, were amicably sharing together in those religious exercises. It struck me as an occasion of too rare occurrence, and as betokening a grateful friendliness and liberality. Such was my delighted feeling, up to the moment when Rev. Mr. Hague commenced his review of Dr. Wiley's religious belief and character. Until that passage was reached, I was actually congratulating myself on being a party to so apparently amicable an adjustment of services. I hoped that the effect might be salutary. But when the address was closed, and during the delivery of its concluding portion, the aspect of things had been completely changed. I listened to sentence after sentence with increasing amazement. It occurred to me that the speaker must have been misinformed. But presently the remarks took, to my mind, the form of a plea. It was evident that a case was to be made out. There was clearly an object in view; and whether erroneously or not, I was very soon persuaded that that object was, to make it appear to the audience, that Dr. Wiley did not die a Unitarian, but something else.—Any person who will conceive my position at that time, or who has ever passed through a similar experience, will understand me when I say that I earnestly pray never again to be summoned to an act of public devotion under circumstances like those. Knowing, as I did, Dr. Wiley's convictions, my first impulse was to volunteer a statement of my own; but this would only throw confusion, embarrassment and pain into the midst of mourning; the sacred presence of the dead was there, too; and I remembered that the delicate nature of the living man would have shrunk from the thought of a dispute about his faith held in public over his ashes. Of course, therefore, I refrained. After leaving the Church I found that others had taken precisely the same impressions with myself, and had been similarly affected. This was true, *of every individual I have conversed with*, who was present, up to this time; and it was true of respectable persons of the Baptist and Orthodox denominations themselves. They openly expressed their displeasure. 'This will not pass,' they said; 'Dr. Wiley was undoubtedly an excellent man, but we must admit that he died a Unitarian.' Still, I did not think it worth while to make any communication to the community, until it was urgently suggested to me by others, and intimated by one of yourselves, that something of the kind ought to be done for the truth's sake, and for the sake of those who felt themselves to be injured. I was induced to do so, against my private wishes, by being convinced that it might do something to open the eyes of people to the system they are living under, and the tactics used by trusted men, as I believe, to support it. And I am inclined to think it may have this effect, to some extent, yet.

3. The certificates of Mr. Washburn and Mr. Lincoln bear mainly upon two points; the course taken by the Harvard Street Society, and the method by which Rev. Mr. Hague was induced to offer an address at the funeral. As to the first of these, I was not aware that it had been called in question, and am unable to account for the considerable expenditure of force and space devoted to it. For the Harvard Street Society as such, and for its minister, I for one feel only respect; and have nothing to say, to their disparagement. The second point I shall consider presently. An incidental remark is made by Mr. W. denying that 'the Baptists are making much of this affair.' All liberal men will be glad to hear it. A report to that effect, however, has been in circulation. It took its origin, if we are not mistaken, from Baptist lips. We are glad to find it refuted so far as it can be by one hailing from *another quarter* of the Baptist denomination. The reproach of a course so exceptionable ought to be wiped away if possible from every portion of any respectable body. The endorsement of Mr. W.'s letter by Mr. Lincoln requires no separate notice, of course.

4. Upon the exhibition of taste I have no occasion to speak. For the statement that Mr. Hague presented 'offensive details &c.' I am not responsible.* Of that sentence in the statement I was not the author. It is of very little consequence, in my view in the present connection. Matters of vastly deeper moment are before us.

5. We proceed, now, to Rev. Mr. Hague's letter, and its two principal heads. The first of these he makes to be, an examination of a charge of 'intruding his services upon a circle of mourners.' It is difficult to avoid the impression that here is a third instance in which undue stress is laid upon an element in the subject that is at least secondary. To be chargeable with an indelicate forwardness, an officious pushing of oneself, is no doubt mortifying. To be charged with it unjustly, is no doubt annoying. But either the one or the other must be a light thing to bear, compared with the recollection of having possibly done a wrong to the religious convictions of the dead. But the gentleman himself, my brother in the ministry, and his friends, have given a prominence to this particular, and that prominence we intend it shall enjoy here. Let us survey it, and probe it thoroughly. It appears distinctly, from the letters of Rev. Mr. Hague, Mr. Washburn and Mr. Lincoln, that Rev. Mr. Hague *was invited* to take the part he bore in the exercises at the funeral. For ourselves, we never had much doubt that he was. But, invited by whom? By Mr. H. S. Washburn, of the Harvard Street (Baptist) Society. On whose authority? On that of 'the family,' it is replied; 'in behalf of the family.' Now, who constitute a man's family? There is an indefiniteness about the expression. In this instance, on the one hand, are the widow herself, (Dr. Wiley left no children), a brother-in-law who was the daily and almost hourly companion of the deceased, his entire confidante, in whose home he had passed a considerable part of his manhood's life, whose house stood within a stone's throw of his own, his attendant in his sickness, the receiver of his dying words. Though his testimony would be gladly rendered to these representations, I may not add a young physician, a friend intimate and dear, and a constant watcher through all the fatal illness. On the other hand are the parents of the deceased, present on this occasion from their residence in the country, and, I am indifferent how many other relatives beside. I leave it to every reader to decide which class are best entitled, and if there is a difference of views, which class are alone entitled to a voice, a hearing, and to be called 'the family;' nor do I hesitate in determining to which of them I am bound to defer, other things being equal. It is next stated (next, in the logical order, though this is Mr. Washburn's assertion) that the widow was not present at the interview when it was agreed to invite Mr. Hague, but that it was then said that 'she had left with other members of the family, to make such arrangements for the funeral as should seem desirable.' I am informed from the lady herself, that it was when Mr. Hague called and, as Dr. Perry says, proposed, if no objection were made, to offer remarks (for that was the form in which the project reached her), that she acquiesced. How could a lady under those circumstances do differently? It would have been strange if she had. She was in all the poignancy of her grief. She was in no condition to detect what consequences were to come, nor to resist them if she had forseen them. Dr. Perry, whose place one would naturally suppose was second to no other, was not consulted, it seems, in *this* part of the arrangements,—because he was *out* whenever Mr. Washburn called!

But, granting even that Mr. Washburn and other persons assembled at the interview where it was resolved to invite Mr. Hague, considered themselves as competent and empowered to make such arrangements as they pleased. How did they proceed to use their privilege? Did they follow the *spirit* of the permission allowed them, or only the letter? They employed, with wonderful anxiety and urgency, a Baptist minister. But Mr. Turnbull, *the* Baptist minister of the Harvard Street Society, could not be present. Would, we are disposed to say, that he might have been present! This discouragement, however, must not defeat the end, and Rev. Mr. Hague is applied to. By the showing of Mr. Washburn himself, these assiduous friends were all Baptists. Here is something very singular. A good man changes his opinions upon the great subject of religion. He gradually dismisses the old and adopts new and, to him, more scriptural and rational ones.—Meantime, having outgrown the exclusiveness of creeds, and believing that acceptable worship may ascend to the Father from every place, if the soul is sincere, he continues his attendance at the accustomed church, and with fellow Christians that have become endeared to him. On conversing with a Unitarian minister, called to him by his own request for the purpose, he compares views with him, and declares that they are identical, that he is a Unitarian. Under earnest thought, and in the near prospect of eternity, his conceptions become clear, and his faith grows strong. He summons to his bedside a friend and brother-in-law, nearer than any other earthly friend except the nearest, and not satisfied with a mere request, so strong is his feeling, not content to leave an injunction merely, he exacts a *promise* that the Unitarian minister shall be employed to *officiate at his funeral*. This, be it understood, was his expression, and not that a prayer simply should be offered by that individual. The same desire is conveyed in terms yet more explicit, if possible, to another friend; and almost as distinctly to the minister himself. He dies, and Baptist acquaintances come round his body and resolve that something shall be added to the dying man's directions! And what shall be added? Surely, whatever it is, it should be in harmony with the expressed feelings and wishes of the deceased. If remarks are to be made, not provided for in his instructions, let them at least be, would not every noble heart exclaim? let them at least be made from some one who holds the faith he had expressly chosen and avowed; some other Unitarian. Let us adhere, punctiliously, to his last desire. But no. A distant Baptist relative (we are informed Mr. Lincoln is Dr. Wiley's cousin) proposes a Baptist. The suggestion is seized upon at once. No opposition appears. And that happens which has so sadly happened.

One is tempted to ask, again, why all this 'urging' and 'earnest solicitation,' of which Mr. Hague informs us, was brought to bear upon him. Whence arises this stern, inexorable necessity for an 'address?' The entire instructions of the deceased would have been fulfilled if no such thing had ever been contemplated, and his widow would have been abundantly content. But it is said a 'refusal might embarrass those concerned in making the arrangements.' Deplorable and melancholy result! Let none ask how, or why, or whose arrangements. By all means, and at any sacrifice, let us rejoice that the terrible emergency was escaped from! The consequence would have been that Dr. Wiley's instructions would have been *exactly fulfilled*.

I impute to Mr. Hague, here, no sectarian motive. I prefer to suppose that if such a consideration operated with him at all, it was unconsciously. If it were required of me to tell what course he might have adopted that would have been unexceptionable; it would be easy to point out one that has occurred many times to my mind, and that seems to me most natural and consonant with ministerial usage. But it has doubtless occurred also, to nearly every mind acquainted with the circumstances; nor do I wish to assume the office of instructing in professional proprieties or customs, a gentleman who is considerably my senior.

This much we shall venture to maintain: that if either Mr. Washburn or Rev. Mr. Hague, or both, had the least suspicion that they were transgressing the directions of Dr. Wiley; that they were stepping beyond his express instructions; or that they were acting without a perfect knowledge of the case; or that they had any, the slightest reference to any end, other than to carry out religiously, the wishes of the deceased and his widow; then they erred in their proceeding. Did they not expose themselves to the charge of indelicacy? If such a thought only presented itself to their minds, would not delicacy have dictated to them to refrain from interfering at all? to keep aloof, and above imputations? The suggestion that it would be grateful to the Harvard Street Society that the funeral should take place from their church, was unobjectionable, so far as I can see, in itself; and it had no necessary connection with inviting Mr. Hague to appear in the services. Now that such a thought, and many such, and more decided ones besides, did *not* present themselves to one or both of these gentlemen, has appeared to me, and I confess still appears to me, incredible,—considering the FACTS discussed above, and other facts also. Did not a Unitarian layman, for example, (a gentleman who tells me he has had more or less conversation with Dr. Wiley every day when both have been in health, and often in sickness, for the last year,) say distinctly to Mr. Washburn, when asked by him his opinion respecting inviting Mr. Hague, that he preferred it should not be? Nay, are not these words of Mr. Hague in the last Register? 'When these things were mentioned to me by Mr. Washburn, *it seemed to me impossible to infer* that an invitation presented to Mr. Huntington under such circumstances, *fully decided the question* touching the religious creed of our departed friend.' Intimating as plainly as words can, that his mind *was* exercised upon the subject. By the way, and in this connection, Mr. Hague has fallen into another error, it would seem, through some misinformation. Dr. Wiley's 'choice of the clergymen to offer prayer at his funeral,' is represented as suggested to his mind from his having attended 'a funeral service by Rev. Mr. Huntington,' with which he was 'highly pleased.' This is a mistake. I am assured that the funeral service alluded to, was conducted by another gentleman. The only reason for Dr. Wiley's choice of a Unitarian clergyman, was sympathy in religious views.

I have endeavored to follow fairly the statements and concessions of Mr. Washburn and Mr. Hague. If now Mr. Washburn will weigh carefully and impartially what has been said under the fifth head, perhaps he will regard Dr. Perry's mild assertion made to me as less 'completely confounding' than before; and will allow that the guarded declaration that Mr. Hague either 'was introduced, or introduced himself to some of the mourners, and proposed to offer some remarks before the prayer at the funeral' was a tolerably gentle, as well as a tolerably apt expression. To Mrs. Wiley's mind, for instance, the chief mourner, that language would not sound like exaggeration or severity.

Here is the chief consideration under the first count. It is in the admitted *doubt* felt by both the gentlemen respecting the case. I want to see higher ground taken than that which rests for defence on *outward* proprieties. Even facts themselves, as everybody knows, *may* be made to deceive as flagrantly as a false tongue.

6. The other main point treated in Mr. Hague's letter, and by far the most momentous and significant, is his opinion of Dr. Wiley's religious views, with the account he gave of them at the funeral, and his reasons. I should be quite willing, as an individual, to leave the articles in the two last successive papers to speak for themselves on this as indeed on every department of the subject, if they could be judged only by scrutinizing and thoroughly informed minds. Possibly I underrate, however, the force of Mr. Hague's reasoning and explanations. Let us calmly look at them; only premising that as an impression had been taken, quite extensively, from Rev. Mr. Hague's address, that was to his discredit, we should have supposed he would rather have valued than deprecated, as he seems to, an opportunity presented to him by two pointed questions, of wholly clearing himself,—if able to do so.

First, of Mr. Hague's 'reasons' for believing, as he says he did, that Dr. Wiley was 'UNSETTLED as to his theological opinions.' He writes '1. Dr. Wiley had not only been a regular attendant of a Baptist Church, but had RECENTLY become a proprietor of a pew in that one which he had attended for a long time before.' What are the 'facts?' They have just been stated to me by a gentleman who was conversant with the whole transaction, and can produce persons and papers, to be as follows: A pew in the Harvard Street Church that was originally prized at *five hundred dollars*, (we can show a signed certificate) was bought at auction some four months ago for *fifty* dollars. Dr. Wiley, considering it to be to his pecuniary advantage, purchased it of that purchaser for *one hundred* dollars, with the express understanding that another individual was to *take it from his hands whenever he should wish to relinquish it*. That other individual was one, we are told, who was *well acquainted* with the proceedings relating to the funeral, on the Baptist side. And this transaction is now brought, as an evidence to Mr. Hague's mind that Dr. Wiley had a disposition to hold a permanent connection with a Baptist Society;—yes, more, that he was inclined to Baptist views. The second reason is drawn from conversations reported to have been held by Dr. Wiley at different times with his brother-in-law, Rev. Mr. Towne,—an Orthodox minister, in the popular sense. What friendly things may have been said, and what concessions made in conferences between these two related gentlemen it is impossible for us to say. Let any one read this paragraph in Mr. Hague's letter, and see just how much such 'good natured' remarks as that quoted can possibly prove or imply. But is there not an error in this paragraph also? I am assured that it was while Rev. Mr. Towne was considering a call he had received to become the pastor of an *Episcopal Church in Temple street*, that Dr. Wiley, urging him to accept it as opening a desirable situation, observed to him that if he would do so, *he* would disconnect himself from the Harvard Street Society, and join him; and moreover, that it was well understood among other of his friends at the time, that Dr. Wiley, even if he had made that change intended ultimately to worship with Unitarians. We should not think it strange, however, if he had resolved then to continue with his relative as a parishioner. It may sound strangely to the ears of exclusive sects, but such things are done often by those who feel all sincere Christians to be their brethren, whatever their name. To the next mistake, touching the cause of Dr. Wiley's selection of myself to officiate at his funeral, I have called attention already. If Mr. Hague reply that these mistakes were not know by him as mistakes when he entered upon the service, I have to observe; 1. That to myself and others reflecting on the matter it would have been not natural to ascribe to him such unusual ignorance of the important facts, when the means of knowledge were within his reach; and, 2. That the confessed peculiarity of the case seemed to demand a pretty rigid examination and extended inquiry before the decisive step was taken. The assertion of Dr. Wiley respecting Christ and his confidence in him, was made, *not* to his mother, but as she asserts, *to myself*.

Let two circumstances in this connection be marked. First, Rev. Mr. Hague does not distinguish in his communication between the 'convictions' in which Dr. Wiley 'died;' and the convictions he held in preceding periods, in the course of his life. Something here has a little of the appearance of unfairness. Certain incidents (which we have shown however, to have been mistaken and wrongly interpreted) are adduced to show that Dr. Wiley at a previous time did not *live* in a full conviction of the Unitarian faith, and then a quiet transfer is made, and the same incidents are left to show that he did not *die* in a full conviction of the Unitarian faith. Cannot a man's opinion undergo a change, when evidence is presented to him, in a month, or a week, or a day? Or, cannot opinions that have been inclining more and more towards a certain system, be found at a given moment, and on a comparison with that system to accord with it? When Mr. Hague wrote his letter, it would appear that he must have been in possession of facts enabling him to recognize this point very explicitly. Secondly, there is discoverable throughout this and other portions of Mr. Hague's letter, and the letter of Mr. Washburn, a lurking tendency to maintain the representation of Dr. Wiley's views which makes them appear as not decidedly Unitaran. Is there not? Let the reader candidly judge. I do not go, now, back to the original occasion. I take the written and printed letter. I find in it no manly concession that Dr. Wiley did probably or *possibly* die a Unitarian, although there should have been a temporary impression to the contrary; no allowance that there may have been a want of deliberation, or a neglect of some proprieties, or mixed or doubtful influences, operating almost unconsciously; but instead a resolute adherence to the original account. Now this implying, or intimating, or wishing others to believe,—that Dr. Wiley did not die fully persuaded that he was a Unitarian, and rejoicing to call himself such, I cannot regard without protest, earnest and solemn. Can it be expected that I should? I recall the scene in that sick room, the hallowed feelings that gave themselves utterance there, the fervent emotion and the solemn accents with which the clear assurance fell from his feeble lips, the smile of peace that kindled on his pale features,—and I feel that I cannot be silent, nor speak doubtful language. I seem to have almost wronged the subject, by dwelling on small proofs, and substantiating what memory knows so well, by circumstantial corroborations. No; I will hear no surmises that the dead would have answered without answering them myself; and though there were neither the testimony of events or men that I could summon to bear me witness, I would lift up my voice alone in a consciousness of the truth, and with faith that the truth should find a hearing.

The ground taken by Mr. Hague in reply to the second question propounded to him, is that he intended to represent Dr. Wiley's religious opinions, as he had regarded them, as 'not settled,' not indicating that he had a full conviction of the faith of any one denomination. To this we observe, 1. That if he regarded his opinions as unsettled, it is difficult for us to conceive how he could have contemplated them with the satisfaction he expressed. How great that satisfaction was represented to be, others will recollect as well as I. That a clergyman whose ethical code is so strict that he is compelled to esteem it a compromise of 'dignity of character,' 'noble feelings and a manly spirit' for a man to become a proprietor and occupant of a pew in a Church that 'he had attended for a long time before,' although dissenting from the theological opinions of the preacher, should dwell with so much gratification on the state of a man whose opinions were 'unsettled,' is marvellous. If he did intend to represent those opinions as unsettled, and not as decidedly like his own, how signally he failed in his choice of language, his air and manner, and how infelicitous the effect! Of course I cannot speak of the whole multitude. Doubtless different minds were differently affected. Of my own I can affirm that from a state of acquiescence, interestedness, and freedom from suspicion, apprehension, or captiousness, it was rapidly thrown into an attitude of defence, into astonishment, into confusion. And accounts of a like effect have come to me directly and indirectly, and through various channels. Mr. Hague avails himself of an expression in the statement—'he did not say this in so many words.' We grant him the full benefit of that language. Will he take the liberty it gives him, and will conscience give him that liberty, too? We will not believe that he means to say even that indistinctness of expression takes anything from the responsibility of the speaker, much less that one is not as culpable for misleading others by implications as by open declarations. No, he means only to use the language of the statement, to support, as however it does not, his account of what was said by him. If a speaker has an idea he *wishes* to convey, as, for example, that he supposes another died with his opinions not settled, is it not infinitely better to say so in plain words, as one easily can, than to say an indefinite number of other things to *intimate* it?—3dly and finally. On Mr. Hague's admission, that he considered Dr. Wiley's religious opinions to be 'unsettled,' we humbly submit it for decision, whether, instead of undertaking so to represent them at a public funeral, as he grants he did, modesty and prudence and justice would not have suggested to him *to say nothing whatever on that topic; either resolutely to decline speaking at all, or to confine the scope of his observations,—how natural and obvious to do so!—to the purity of the good man's life, and the composure of his death.* In this simple suggestion lies the second chief consideration I could wish to present.

In Mr. Hague's feeling notice of the excellencies and social virtues that adorned Dr. Wiley's character, I believe all who were acquainted with them, cordially concur. I feel indebted to him for his testimony in that regard; for the deceased, as I have said, was a stranger to me until the time of his sickness. An exhortation might appropriately follow, too, on the deep concerns of Christian faith; and while the tribute to the departed should have been full, no question need have been occasioned, whether his theological opinions inclined one way or the other, whether they were settled or unsettled.

I might close without reference to a feature in this affair, which, we confess, wears a darker aspect than any contemplated yet. Mr. Hague, as I learned from him incidentally, on the day of the funeral, called at the house of Rev. Mr. Turnbull, before he came to the Church. On the same day, and before Mr. Hague was there, I likewise called on Mr. Turnbull, holding it discourteous to appear in his pulpit, without an interview. Mr. Turnbull said that so far as he had understood Dr. Wiley's theological opinions, in times past, he supposed them to be Unitarian. It would be remarkable if this were not alluded to when Mr. Hague called. But furthermore, what actually *did* take place at that time, we have means of knowing. And our testimony can be produced whenever it shall be necessary. We are afraid Mr. Hague was *not* so completely ignorant of the bearings of facts, and of the bearing of his discourse, after all. I wish to keep this independent of the remainder of my communication, and shall be most happy to see it satisfactorily explained. If it is not capable of being explained *thoroughly*, it puts a new face on the whole matter, and makes what seemed like a sectarian error, something worse.

And now, of those who have followed my long way through, I must beg leave to refer them back to my second head, and to the reasons assigned in that part of the letter for my appearance before them in this connection. It was no personal wish, I am sure I say it sincerely, that led me either to assist in furnishing for the Register such information as I did furnish, or into the present communication. At the funeral I felt hurt. Having gone, in compliance with a sacred request, into a strange place, and before an assembly that I knew must be composed mainly of those who regarded me as a heretic, and would perhaps wonder at my position, there was unavoidably some feeling of embarrassment. It would have been grateful to me to observe a consideration and kindness, adapted to my situation. As I have said, I began to believe that nothing was to be wanting. But many about me are aware that I cherished no design of a public complaint, and rejected the proposal when it was made. Other and higher interests are involved than those of any individual. Personal grievances should sink out of sight, and all fastidiousness too, while, forgetting particular offenders, pardoning one another as we hope to be pardoned, we look at principles, and inquire what is justice, highmindedness, generosity. We have rights, and it is important that they should be defined and secured. Especially when we see, or think we see them violated, should we ask satisfaction, and re-assert them. We wish to know, in respect to the case before us, if when our friends die, their dying requests are to be heeded; if public opinion is to guard them; if the odor, the very remembrance of sectarianism, cannot be banished from the sanctities of the burial, and from out of the midst of those holy affections that rise up in the hour of mourning. All the parties in this discussion have as much interest in these inquiries as ourselves. Men may say what they will, but sectarianism with its intolerance, its subterfuges, its evasions, has not gone from among us yet. Events neither far off nor far past are confirmations of it. We do not presume to say that our own denomination is wholly rid of it; probably it is not. But we do say, when any prominent individual, or any minister in our denomination shall take a course that *seems to indicate it* as strongly as the present instance, let him be exposed. Let it be charged upon him in good round terms, and let him defend himself, placing his conduct in the right light, if he is able.

I have given, Messrs. Editors, a record of all my impressions and of FACTS, without reserve, as I promised. If in the least iota, I have injured Mr. Hague or any other person, I am sorry for it, and ask his forgiveness. I shall be most willing to own it, or to show cause why, not having injured, I cannot own it. That the gentleman was not fully aware of the results of his action, I readily am persuaded. That I have not 'set down aught in malice,' I am confident. In a world where all are frail, and err so often, we ought certainly to be charitable in our judgments, and to bear with one another, that righteousness and liberty and peace may be established among Christian disciples.

Yours very Respectfully,
F. D. HUNTINGTON.

Boston, March 16, 1844.

[*NOTE. That portion of the sentence in the statement, which specified what constituted the 'bad taste' of the address, was introduced on the authority of another clergyman who heard it. Mr. Huntington is not answerable for it.—Eds.]

For the Register.

Messrs. Editors:—A word more with brother 'T.' and I have done. I am glad he has come so near being recoeciled to my view of a 'suitable reply' to the English address. It is a calamity to me, to have any one *appear* to be angry at me. At the North, nearly all are opposed to slavery, but differ *materially* in the *manner* of treating it. All who have sworn to support our Laws and Constitution, *must* keep all their actions in harmony therewith.

As to the situation and views, of the writers of the English address, I think I 'apprehend.' I believe them zealous good Christians; but they let their zeal outrun judgment. I am also fully aware that all, which has been said and written to us, and about us, and our institutions, from Rev. Sydney Smith, upward, has nothing to do with these English and Irish addresses, any farther than they coincide in statements and manner, concerning this 'degraded country.' How apt are we to compass sea and land, to do a GREAT GOOD among strangers, and overlook *our own brethren* and *kin*—those of our own household. We neglect a domestic, who can neither read or write, and whose relatives suffer from poverty and sickness, while we are looking for something *higher* and *greater* abroad!

With their millions of degraded beings in England and Ireland—their *denuded* WOMEN *harnessed in drays! compelled to draw loads!* in their *coal mines!* does it seem proper to send such addresses across the Atlantic, asking us to pull the 'mote from our eye,' while such a tremendous 'BEAM' is in their own? I write this with sorrow and humility, but were I to reply to them, I think I should respectfully refer them to their own accounts of their own countrymen, with suitable, plain, candid, wholesome, brotherly suggestions and responses. Now, brother 'T.,' I claim no 'logic' in this, for it is but the hasty thought, between the busy hours of *hard labor*.

But I shall be happy to take you by the hand and show you labor enough in one half day, among OUR OWN, to employ your good heart and hands for *months* to come, and when we get *one half* done which is *needed*, I will then join you in any good *foreign* work you may choose; even '*slavery*,' if consistent with my *obligations*.

JONATHAN.

For the Register.

FAST DAY.

The day set apart in many of our States as a season of fasting and prayer is now at hand, and we trust it will not be deemed improper or obtrusive for us to suggest a special theme for the pulpit on that occasion—*peace, its importance, and our duty to promote it*. The late awful catastrophe at Washington, itself a natural, though undesigned, result of the war system, and a faint specimen of the woes inseparable from war, might well be used as a text from which to warn men against its manifold evils. From that sudden and terrible calamity which shrouded the capital in mourning, and filled the nation with sorrow and gloom, not a few ministers of the gospel took occasion, as they should, to impress a variety of truths suggested by it; but since it was so direct, so signal and startling a rebuke, we should of course suppose, that ambassadors of the Prince of Peace would, in preaching his gospel of peace, eagerly seize an opportunity so favorable for enforcing its pacific principles.

But our present danger calls still more loudly for such a service. The political horizon is gathering its clouds for a tempest of war. The South seems bent on having Texas; the West demands every foot of Oregon; and the issue of these questions *may* involve us ere long in conflict with Mexico or England, or both. The danger is obvious and urgent, nor do we see how any preacher of the Gospel can fail to perceive the desirableness of now warning the people against war, and urging them 'to follow after the things which make for peace.'

It is well known that the American Peace Society, organized at their recommendation, has from the first relied very much on ministers of the Gospel. It once sent its periodicals gratuitously to more than a thousand on condition of their preaching on the subject of peace at least once a year, and, since its resources forbad this, it has still continued annually to urge upon them the faithful performance of this duty. Would they *all* lift up their voice together on this subject and proclaim from their twelve or fifteen thousand pulpits in the land the evils of war, and the principles, obligations and blessings of peace, we doubt whether it would ever be in the power of demagogues to plunge the nation again in blood.

We hardly need to assure our friends in the ministry, that we have no wish to prescribe their course, but we respectfully submit whether a subject so important, yet so long neglected, ought not at such a juncture as the present to be brought before the people, the *whole* people, on a day so commonly devoted to topics bearing, like the question of peace and war, on the great interests of our country and the world.

In behalf of the American Peace Society.
GEO. C. BECKWITH.
Corresponding Secretary.

March 18th, 1844.

ORDINATION AT TAUNTON. We understand that the ordination of Mr. CHARLES H. BRIGHAM, as Pastor of the First Congregational (Unitarian) Society in Taunton, will take place on Wednesday next 27th inst.—services to commence at 11 o'clock. Rev. Mr. Bellows of New York, will preach the Sermon.

It is expected there will be an evening service.

'Twenty-sixth Annual Report of the Physician and Superintendent of the McLean Asylum for the Insane.'

This Report is embodied in that of the Trustees of the Massachusetts General Hospital for 1843. During the past year there have been in the institution 260 patients, 127 of these having been received during the year; 126, of whom 106 are believed to have recovered, have been dismissed in the same period; 18 have died, and there now remain in the institution 134. No application for admission has as yet been refused. The deaths which have been in a higher ratio than in any previous year of Dr. Bell's supervision, have been chiefly the results of lingering and fatal maladies. There has been no case of suicide, of serious accident, or of elopement. Kindness and occupation are still the guiding means employed. The institution has necessarily been acquiring for the last few years a more expensive and luxurious character, as in the multiplication of similar public and private institutions, this has gradually become the resort of persons who have been accustomed to all the elegancies of life. Elegant and tasteful furniture over more than half the apartments has replaced the course and substantial articles which were once deemed necessary, and the amount of damage has been less than occurs in a hotel.—The financial condition of the institution admits of its employing a sufficient number of intelligent and trust-worthy assistants to dispense with all forms of personal restraint except in cases where, if there were a hundred persons to watch a patient, it would be inexpedient to do so. Restraint in all cases is for the protection of the patient from himself—not of others who need not fear him.

Dr. Chauncey Booth, has been appointed by the Trustees, Assistant Physician, to fill the place from which Dr. Fox retired, and the Rev. Fred. T. Perkins has been employed to preach on the evening of each Sunday.

Dr. Bell has now had under his care more than a thousand patients. During each year of his supervision he has given to the public a report which continually increases in the interest of its narrative and statistics and reasoning, as it throws light upon one of the most intensely serious subjects for the contemplation of the mind. His office is exceedingly laborious and fearfully responsible. All those who are united with him in the care of the insane, are often placed in the most delicate and trying relations with patients and their friends.

The well proved faithfulness and humanity of the superintendent, the physician and the steward of the Asylum, are a sufficient security for the entire satisfaction of those who commit their friends to its care. The entire confidence which may thus be felt, is the greatest earthly relief which the natural protectors of the insane can feel in committing them to the care of strangers. The law likewise requires that members of the Visiting Committee shall every week make a thorough inspection of the institution, and see every inmate who would not be positively injured by the visit. We copy the last sentence of the Report, because we consider it to be dictated in a most excellent spirit, and may be received as a sufficient answer from the superintendent to charges which the only wonder is—that they are not multiplied and exaggerated.

'It is not merely as a safeguard to the rights of the unfortunate deranged, and a security to the community, that this system of weekly thorough inspection is of the highest moment. It is a protection to the head and subordinate officers of the institution;—they being obliged to retain every inmate without any specific legislation, have a right to feel that a Board of Trustees selected jointly by the highest executive authority of the Commonwealth, and the eminent representation of the moral worth of the community, which may safely be presumed to exist in the voices of the authorized contributors, and unconnected by any interest or selfish motive with the institution, will save their character and feelings from those aspersions and inconveniences, to which such duties must be occasionally liable.'

AN ADDRESS ON PAUPERISM; its extent, causes, and best means of prevention: By R. C. WATERSTON. Published by the request of the Society for the prevention of Pauperism. Boston, Charles C. Little and James Brown, 1844.

A most able and interesting discussion of a great, difficult and important character, embodying a vast amount of statistical information, full of eloquent appeals, and wise suggestions. We have not room for a full abstract. We shall give a further notice next week:

And lastly, we may consider *Intemperance* as the most prolific source of degradation. By the common consent of all who have investigated this subject, or who have labored to ameliorate the condition of the unfortunate, this is branded as the central source of want and wo. The effect of intemperance, in this aspect, is appalling. It seems, at times, as if this evil were rotting the very foundations of society, and eating like vitriol into the very core of the Republic. Hideous are the curses it brings upon humanity! public order is disturbed, and private peace blasted.

Much time and toil have been spent in elucidating this subject, and in leading the public to feel the enormity of the evil. Scholars and statesman have pleaded; the clergy and the laity have combined their strength, and reformed inebriates themselves have come up from their bitter experiences to win and to warn. But the evil is not yet wholly removed. The fatal saloon is still illuminated, and the secret bar-room spreads its snares. The smoke of the distillery ascends, and the freighted ship enters the harbor. Wealth is accumulated by the sale, and souls lost by the purchase. And even now, after all the success which has apparently followed the labors of the humane, their toils and their sacrifices, the mighty current still sets in, and sweeps forward with fearful rapidity.

In the abstract of official returns of the Overseers of the Poor in Massachusetts, for 1843, prepared by the Secretary of the Commonwealth, the proportion of paupers during the past year, made so by intemperance in themselves or others, is given as follows:

In Suffolk County,	1,861
" Essex "	1,361
" Middlesex "	1,557
" Worcester "	661
" the ten other Counties	2,229

Making, in this State, (not including the twelve towns that sent no report,) 7,669 paupers made by intemperance. In other words, one-half of all the paupers in the State. So that the citizens of this Commonwealth are taxed about one hundred and fifty thousand dollars for paupers, made so by intemperance.

Within the last six months 97 females and 128 men have been sentenced to the House of Correction as common drunkards.

In 1840—53 Bar-rooms	were complained	of	
in the city.			
" 1841—127	"	"	"
" 1842— 92	"	"	"
"1843—123	"	"	"

The amount of fines, paid during these years, has amounted to 5,566 dollars, not including costs. The City Marshal states that during the present year drunkenness has certainly diminished; while, on the other hand, the Captain of the City Watch says that from the first of January 1843, to the first of January 1844, no less than 2,112 persons were arrested by the City Police, and placed in the watch-houses for drunkenness; and he adds in a private letter, 'In 1840

drunkenness was at a very low ebb, but since that time it has been gaining ground, notwithstanding the efforts that are making.'

Probably one reason why the City Marshal and the Captain of the City Watch thus differ in their views respecting the state of temperance at the present time is, that public sentiment is such now that the drunkard shrinks from sight, and seeks to gratify his appetite when the curtains of darkness are around him. The men who would shun being seen intoxicated at mid-day, are overtaken by the watchmen at mid-night.

Thus, 2,112 have been arrested at night, for drunkenness, within one year.

Let those engaged in the traffic think of this! Let those who are indifferent to the great work of reform, think of this! Let the almoners of private and public charities think of this! Let all lovers of virtue, of humanity, and of God, consider it well! Two thousand one hundred and twelve! One hundred of these the Captain of the City Watch says may have been committed more than once—call it one hundred and twelve—and this would yet leave TWO THOUSAND individuals arrested by our night police within one year for drunkenness. One hundred and sixty-six every month. Fathers! brothers! sisters! Who shall depict paralyzed energies and withered hopes! Who shall show us the desolate homes, and the pangs of agony connected with that mournful host! Could ye lift but one fold of that curtain that hangs between you and their fire-sides; could ye see the furrowed features that lean over smouldering embers, and the children that hunger for a morsel of bread; could ye look upon the distressed mother, or heart-broken wife; or if the inward, spiritual wo of that two thousand could be fathomed, if those spirits, torn and troubled, could send forth one piercing cry that should adequately express their true condition, it would rend the roof of this sanctuary, and, like the trump of the archangel, call us to save others from falling.

DEATH OF REV. J. P. B. STORER.

On Tuesday evening we received the sad intelligence conveyed in the following letter to one of the Editors of this paper.

SYRACUSE, March 17th, 1844.

MY DEAR SIR,—Our friend and brother Rev. Mr. Storer of this place, rests forever from his earthly labors. On arriving here a week since, I found him very much debilitated, and suffering constantly from the difficulty at the heart, which has troubled him so long. He was anxiously expecting the arrival of some one, into whose hands he could commit the care of his beloved flock. He has been able to preach every Sabbath, though he had but one service on the last day he preached. During the past week he has been quite feeble, though the excitement of parting with so many tried friends seemed to keep him up. His trunks have been packed some days, and he was to have left Syracuse on Thursday last, but has been kept waiting for more favorable weather. I spent the most of last evening with him, he seemed as well as usual, conversed freely and cheerfully, and retired at about ten, refusing to have any one pass the night with him. This morning I knocked at his door, but received no answer. On entering his room, I found him lying in a natural and easy position in his bed—but the spirit had departed. Everything about him seemed to indicate that he had passed away quietly and without pain in his sleep. The Society are filled with grief, and are doing everything to mark their respect and affection for their esteemed pastor. The funeral will take place on Thursday next, if his friends are able to arrive so soon. I have written to brothers Hosmer and Holland, and hope to have one or both of them with us on that occasion. Excuse the necessary haste of this, and believe me,

Yours truly, WM. H. LORD.

We are deeply grieved at this event. Another name is now to be added to the already numerous list of the departed. Another void is left in the circle of our ministerial fellowship. Courteous in his manners, amiable and affectionate in his disposition, of great purity of character, eminently conscientious, faithful and devoted in the cause of his Master, Mr. Storer has secured the high respect and the warm and confiding attachment both of his immediate parishioners and a large circle of friends. A graduate of Bowdoin College, he received his theological education at Cambridge, and was shortly afterwards settled at Walpole in this State, where his ministry of twelve or fourteen years was peaceful and abundant in good fruits. About six or eight years since, in obedience to high convictions of duty and at the earnest solicitation of its members, he left Walpole to take the pastoral charge of a Society then recently formed at Syracuse, N. Y. He may justly be styled the father and founder of this Society. Its permanent establishment and its present prosperous and flourishing condition are to be mainly attributed to his influence, his unfaultering fidelity and unwearied labors in its behalf—and we doubt not his name will ever be held in hallowed and grateful remembrance by its members.

In consequence of a disease of the heart, which had been for some years gradually making progress, he had recently asked a dismission from his people, and was to have returned to this section of the country, 'to die among his kindred.' But providence has otherwise, and, it seems to us, beautifully ordered. He has died almost with his armor on—at the moment he was laying it off with a submissive sigh, that he had strength to use it no more. He has died in the midst of the scene of his usefulness and his honor. He has passed from the quiet sleep of earth to the glory and the bliss of a better world.

For the Register.

MESSRS. EDITORS,—The Editor of the North American, was recently taken to task in the Daily Advertiser, for allowing a yankeyism to pass uncorrected, but which, after all, was from no want of keen sightedness on his part;—we will exculpate the Editors of the Christian Examiner, since no less a person than Dr. Dewey is the offender, and respectfully ask if there is any such word, as 'indebtedness' in the English language?*

It is sometimes used, though incorrectly in common conversation, but can an instance be found in any good writer, of such authority as to legitimate it. Is not the correct word '*indebtment*?'

Although it may follow the analogy of some other words in its formation, I believe it to be incorrect.

Respectfully yours, O.

* See last Examiner, p. 258.

The Second Church and Society under the pastoral care of the Rev. Mr. Robbins, will hold religious services at the Rev. Mr. Gray's Church in Bulfinch street, every Sabbath, commencing at 4 1-2 o'clock, P. M., (immediately after the usual afternoon services,) until further notice.

BOOKS FOR HARTFORD.

MESSRS. EDITORS:—There is, I perceive, on another page of your paper an advertisement which has been repeated for a week or two, that books are wanted for a Library at Hartford, Conn. Our friends here are not aware probably, of the great want there is of such a library, nor of the kind of books which would be most acceptable and profitable.

Let me then state, that while *we* are literally flooded with a liberal literature, and with books that explain and defend our doctrines and religious feelings and views, it is not so in Hartford. The very atmosphere there is one of an entirely opposite character. Most of the books, the tone of the conversation, and the whole current of thought are foreign to this feeling of liberality, to the freedom of opinion, and the comparative absence of sectarianism which characterise our modes of thinking, writing, speaking and acting. There is, however, a growing class of older and younger persons there, who are willing to read our publications, who are disposed to think for themselves; to cast off the shackles of an antiquated creed, and to embrace the truth.—For these a library is wanted; one to which they can go for books that will disabuse them of their erroneous opinions in regard to our faith; that will impart clear and impartial views of our doctrines and our modes of interpretations, and of the high standard of morality which is set up by us as the best test of religious sincerity and true Christian piety.

This is the want. To supply it, any books would be gladly received, which have this object for their aim. Channing's works, the single volume, or the new volumes, Dewey's Discourses; Norton's Statements, Ware's Offices, Life of the Savior, Formation of the Christian Character, Peabody's and Greenwood's Sermons, Kenrick's, Dabney's, or Livermore's Commentaries, Scriptural Interpreter, Unitarian Advocate, Unitarian Miscellany, Spark's Tracts,—or any other work, moral or religious, old or new, large or small. Other books, less directly religious, but of a liberal, useful and instructive character would go to make up an acceptable library.

If those who have a single volume or more, of such books, to contribute for such a purpose would leave them at the Office of the Agent of the Unitarian Association, over the Bookstore of James Munroe & Co., Washington street, they will be forwarded to the Association recently formed at Hartford, by whom they will be loaned to great advantage, and hereafter they may serve as a foundation for a Parish Library. They are now struggling for light; who will come up to their aid? P.

ROCK RIVER VALLEY.

We are gratified to learn that a movement has been made to raise by subscription a sum sufficient to erect a Church at Hyde Park, on Rock River. The valley of this river we understand is one of the most beautiful tracts of country in the northern part of Illinois. The tide of emigration is rapidly flowing into it. But as yet, the sound of the Church bell has not disturbed the stillness of the Sabbath morning;—there are no Churches. Hyde Park, the site of the proposed Church, is opposite Oregon, the shire town of Ogle county. It is an important position, and a Church here, we are informed, would gather worshippers from the surrounding country to the distance of twenty or thirty miles. Gladly would many travel thus far for the privilege of joining in Christian worship, and hearing again the preached word—and gladly should they, who have the means, contribute what they can to help them to this privilege; so that vice and ignorance, which are now too generally prevalent, may be staid in their progress, and religious knowledge and influences be diffused.—From our knowledge of the facts in this case, and our confidence in the gentlemen interested in procuring subscriptions and carrying forward this work, we feel assured that it is one every way worthy of our benevolent sympathies, and we trust, it will not appeal in vain to those who would be faithful stewards of the Lord's bounties.

MANCHESTER, N. H.

We understand that the Unitarian Society in Manchester, have unanimously invited Rev. A. D. Jones, recently of Brighton, to become their Pastor, Mr. Wellington having been compelled to ask a dismission on account of ill health.

We are glad to learn that the prospects of this Society are improving. Measures having been successfully adopted to relieve them of their pecuniary liabilities, they feel themselves in a condition to engage permanently the services of a pastor and teacher. It is expected that there will be a large growth of the place during the coming year, and it is to be hoped the Society will increase in proportion.

Mr. Jones enters upon his duties on the first Sabbath in April. His installation will take place some time in May.

The Committee for procuring funds for Domestic Missionary and other purposes acknowledge the receipt of the following contributions, viz.

By Benjamin Seaver Esq., the amount of subscription of the Twelfth Congregational Society, the Rev. Mr. Barrett.	$ 568 00
By G. M. Thacher Esq., the amount of subscription of the Brattle Street Society, the Rev. Mr. Lathrop.	750 00
By the Rev. Mr. Newell of Cambridge in addition to $ 100 heretofore acknowledged.	18 00
By the Rev. Mr. Nightingale, for the contribution of the Ladies' Sewing Society at Athol	20 00
From a Benevolent Gentleman of Amherst, N. H.	20 00
	$ 1376 00

CHRISTIAN LAYMAN, or the Doctrine of the Trinity fully considered according to the Bible.

This work has been favorably noticed in different Unitarian publications, as being well filled to guide the inquiries of those who are seeking further light in regard to the Trinity and other kindred doctrines. We are informed that this book has made many converts to the Unirarian faith, and that it is considered better adopted to common understandings, than any other book that has been recently published on doctrinal subjects.

We commend it to the notice of our readers. It is for sale at the office of the Christian Register, No. 1 Water street.

DR. WILEY'S FUNERAL.

We publish to-day a communication from Rev. Mr. Huntington, in reply to the communications from Rev. Mr. Hague and Mr. Washburn in relation to Dr. Wiley's funeral. The facts in the case as stated and understood by the different parties seem to be now all before the public, and our readers will form their own opinions. Mr. Huntington appears to us to give satisfactory confirmation of his original statements. How far the existence of two sets of religious opinions held by branches of the family more or less near, will explain the difficulties involved in the whole case we likewise leave our readers to judge.—It does undoubtedly explain some of them, and all of them in our judgment might have been prevented if Mr. Hague—knowing as he did that he was to unite in the funeral service with the clergyman who at his own special request has visited Dr. Wiley during his last illness, who by a like special request had been engaged to officiate at his funeral, and who, thererore, might be presumed to know best the state of mind in which he died,—had called upon this gentleman, as courtesy required, and gone into the pulpit with the knowledge of Dr. Wiley's spiritual condition and theological belief, he would have derived from full conference with him.

THURSDAY LECTURE. The Lecture on the 21st, was preached by Rev. John Pierpont, Jr., of Lynn.

We copy the following from the Rochester Advertiser. It requires no comment from us, as it is but the repetition of an old story, which we have heard often enough to weary us, did it not excite other feelings, of pity for the bigotry and folly of those who thus unknown to themselves are bringing scorn upon opinions which they profess to hold dear.

CHARITY BETWEEN CHURCHES IN ROCHESTER.

Well known as I am in this community, familiar as it is with the position I have endeavored to maintain of a member first of an Episcopalian then of an Unitarian Society, I claim attention to the following statement.

At the annual meeting of the Sunday School Concert, or Union, for this city, a resolve was introduced inviting all Superintendents of Sabbath Schools in this city to unite for the promotion of the religious instruction of the young. This motion, I am informed, passed unanimously. We hailed it as a sure omen of the progress of kindly feeling between church and church. We rejoiced that the partition walls of sectarianism were falling down. We trusted that by and by it would be said again as in primitive days, 'see how those Christians love one another.'

But our congratulation was premature. Bigotry was only asleep, not dead. The day of Christian friendship, the day when denominational peculiarities can be forgotten, and 'all who love the Lord Jesus,' can work heart and soul, has not yet dawned upon us.

At the first meeting after this earnest of better times, some of the newly invited schools were represented. At once the bars were put up again. Objections were made to their participating as desired, because it would be an endorsement of their particular heresies. The matter was adjourned till Monday eve. March 11th, when it was decided by a large vote, that the invitation given to Catholics, Universalists, and Unitarians be recalled. That to Episcopalians remains good for the present.

Thus, an invitation we had accepted, in consequence of which, our young school had been visited, and which had gladdened all our hearts by its promise of an oblivion of the sectarianism now so disgraceful and ruinous to our common Christianity, has been formally withdrawn. And we are not left where we were before. If a man of public standing invite my family to visit his house on a particular evening, and then as I am entering shut the door in my face, or sends me word 'he cannot see me, for I am not good enough to be associated with him,' he has not simply passed me by. He has wantonly insulted me; has endeavored to brand me before the community; has wounded me in the tenderest part; and I can only appeal from him, as I do now, to a friendly and intelligent public.

WILLIAM W. ALLCOTT.
Sup't. of Unitarian Sabbath School.

MAP OF BOSTON.

Mr. Nathaniel Dearborn proposes to publish a large map of the city of Boston, from a plate 25 by 30 inches. We commend to the attention of our readers the following letter, and would express our sincere good wishes for the success of Mr. Dearborn's undertaking.

To the Editors of the City Presses.

GENTLEMEN,—I have been indebted to you some years past for the very favorable notices of the productions issued from my office; comprising Portraits, Miniatures, Maps, Books, &c. For all my labors, I have not gained any thing but those plates and books, and I propose to retire from the field as a publisher in about one year from this date. The work I now propose to publish, and for which I ask your aid, will probably be the last of my efforts: this will be the largest Map of Boston ever yet published; size of the plate 25 by 30 inches; to comprise the whole precincts of the city; East and South Boston at large, located in their proper places; the original and principal part of the City will be on a scale large enough to admit of wide Streets and bold lettering; the Avenues, Places, Squares, Public Buildings, &c., will be prominently located and lettered large and plain. The surveys necessary for a correct delineation of the whole, will be done by Alonzo Lewis, Architect and Surveyor, whose past works in that department, have given entire satisfaction to the public.

This undertaking is of no ordinary character, as the labor and expense will be very great in making the surveys, and the engraving will be executed on as large a sheet of copper as can be managed by the Artist, or printed on a Copperplate press; that being 25 by 30 inches.

The extensive size of this Map is represented as being much wanted by many of our citizens and by the city authorities, and if a liberal subscription can be had for it, at the reasonable price of One Dollar, pocket form, or One Dollar and Fifty Cents on rollers, cloth and varnished, the work will be progressed in, without delay, to its completion; but a liberal subscription is necessary for the work, if ever accomplished by me; as my funds would not permit the experiment, predicated on the precarious sales which may be made, eventually, for reimbursement of the expenditures.

I do not look for gain in this adventure so much as I do for closing my labors with an excellent, and useful production, and my past publications are a guarentee, that this one will be equal in reputation for its correctness and beauty, to any that I have published.

If you will volunteer a little of your public aid in commending the plan to our citizens, the work may go bravely on, and then you will have a Map of the city, worthy of a place in your *sanctum*, and one that I hope, will satisfy the expectations of every subscriber,

Respectfully your Obedient Servant
NATHANIEL DEARBORN,
53 Washington street.

March 12th 1844.

COURT OF COMMON PLEAS. We regret to learn that Hon. Charles H. Warren, on Saturday evening last, sent in his resignation of Judge of the Court of Common Pleas, to take effect on the first of July next. We are not aware of the immediate cause of this step, but there has been a current rumor for several weeks, that all the Judges of that Court would resign in consequence of the inadequacy of their salaries as now established. Mr. Warren is universally regarded as a learned, accomplished and able Judge. By the kindliness of his department towards the bar, no less than his promptness in decision, and the great ability he has shown in the despatch of business, he has gained a reputation on the bench, superior even to that which he had won in the contests of the bar. [Daily Adv.

Thompson's New York Bank Note Reporter mentions the following counterfeits as having been put into circulation in New York, recently:—3's Merchant's Bank, Newburyport; 1's Canal Bank, Portland, Me; 3's Waldo Bank, Belfast, Me; 10's Bank of Middlebury, Vt; 10's North Kingston Bank, R. I.; 10's R. I. Union Bank, Newport.

LEGISLATIVE.

FRIDAY, March 15.

IN SENATE. The bill to annex a part of Salisbury to Amesbury, passed to be enacted.

The Bill from the House relating to Voluntary and Involuntary Assignments, &c., known as "Mr. Wales' Bill," was read by its title and passed to a second reading. On the question of giving it a third reading, Mr. Strong said that he thought its provisions were very well known, as the Bill had been printed and distributed for some time. He thought it ought not pass, and moved its indefinite postponement.

26 in the affirmative; 9 in the negative; and 2 absent. So the bill was indefinitely postponed.

Mr. Child, from the special joint Committee to whom was referred the message of the Governor, of yesterday, and the accompanying resolutions from the State of Virginia, reported a preamble and resolves; which were passed by a unanimous vote, after considerable discussion on collateral matters.

Mr. Gardner, of Bristol, offered an order that the thanks of the Senate be presented to the Hon Josiah Quincy, Jr., for the courtesy, ability and impartiality with which he has discharged the duties of President during the present session.

The order was unanimously passed, and the Speaker thanked the Senate in a few brief remarks.

Mr. Lincoln, from the Committee on the Judiciary, reported the House bill in addition to an Act for the more equal assessment of taxes, without amendment, and it was passed to be engrossed.

Bill in addition to an act to regulate elections of members of Congress, providing for the plurality system, after the second trial, came up for its third reading. Mr. Cook moved to insert first instead of second. Lost. Mr. Wilson moved the indefinite postponement of the bill and it was carried.

IN THE HOUSE. Mr. Richardson, of Woburn, from this Special Committee on the subject, submitted a bill prescribing the time for making returns of votes for President and Vice President of the United States, which passed to a third reading.

The House took up the orders of the day.

The first subject was, the bill providing for the voluntary and involuntary assignment of the property of insolvents, and the equal distribution of their effects. A motion was made to pass it over, on account of the absence of the Chairman of the Committee who reported it, but the House was resolved to consider it at the present time, and the bill passed to be engrossed—103 to 79.

Passed to be engrossed. Bills to incorporate the Groton Branch Railroad Co.; in addition to an act to incorporate the Hope Insurance Co.; in addition to an act providing for a return by Overseers of the Poor; in addition to an act concerning Bank and Banking; relating to the poll tax; to incorporate the Alliance Mutual Life Insurance Co. in Worcester.

The House then resumed the consideration of the bill to establish the Boston and Maine Extension Railroad Co.

Sundry amendments, proposed—which were that the road should not run into Boston; that the provision with regard to bridges in the third section should apply only to Mystic river; that one or more depots should be constructed in Wilmington, and to strike out the provision that the road should begin at a point in the Boston and Maine Railroad, "not nearer to its junction with the Boston and Lowell Railroad than Lubber Brook, so called, in Wilmington, unless by the consent of the directors of the Boston and Lowell railroad corporation" were all rejected.

The question was then taken upon the following amendment, offered by Mr. Raymond, of Medford, to insert the following section:

"And the draw in said bridge shall not be less than forty feet wide, with piers not less than 150 ft long on each side of the bridge, and with good and sufficient buoys above and below the bridge; this bridge to be built under the direction of a committee to be appointed by the town of Medford."

And it was rejected.

Mr. Raymond, of Medford, also moved to insert a provision that the Stockholders should be liable in their individual capacity for the debts of the Corporation, to twice the amount of stock held by them. Rejected.

The bill was then ordered to a third reading, and on motion of Mr. Wales, of Boston, the bill, after a little more difficulty, was passed to be engrossed.

SATURDAY, March 16.

IN SENATE. The Bill incorporating the Boston and Maine Railroad Extension Company was ordered to a third reading, 30 to 5. The Bill was then passed to be engrossed.

The Insolvent bill which originated in the Senate, came back from the House with amendments, and the Senate concurred.

The Bill relating to the election of Directors of the Western Railroad was indefinitely postponed.

At fourteen minutes past 7 o'clock, Mr. Palfrey, the Secretary of the Commonwealth, came in with a written message from the Governor, stating that he had approved of 178 Bills and 121 Resolves, being all that had been passed by the concurrent action of the two Houses, and then the General Court was prorogued.

IN THE HOUSE. Bills and Resolves were passed to be enacted, viz:—bill to change the names of the persons therein mentioned; in addition to an act concerning mortgages of personal property; in addition to an act for the more equal assessment of taxes; to incorporate the Georgetown and Danvers Railroad Company; relating to the proceedings of the General Assembly in Virginia; authorising the Treasurer to borrow money in anticipation of the State Tax; concerning the imprisonment of citizens of this Commonwealth in other states; in addition to an act to regulate Banks and Banking; relating to the poll tax; to establish the Old Colony Railroad Corporation; in addition to an act concerning Masters in Chancery; to annex part of Sutton to Northbridge; in further addition to an act concerning the Supreme Judicial Court and the Court of Common Pleas; to incorporate the Groton Branch Railroad Company; bill to apportion and assess a tax of $75,000; prescribing the time for returns of votes for President and Vice President of the United States.

Afternoon. Bills and Resolves were passed to be enacted, viz:—bill to incorporate the Boston and Maine Railroad Extension Co.; bill authorising the appointment of an additional Master in Chancery in the county of Worcester; to establish the Salary of Sergeant-at-Arms; resolve concerning the manner of making claims for the support of paupers; bill to straiten the Charlestown Branch Railroad, and for other purposes; bill in further addition to the several acts for the relief of insolvent debtors, and the more equal distribution of their effects; to incorporate the State Mutual Life Insurance Co. in Worcester.

At twenty-seven minutes past seven, the Secretary came in with a message informing the House that the Governor had approved of 178 bills and 121 resolves, being all which had been passed by the Legislature, the titles of which he read, and then he stated His Excellency was pleased to prorogue the Legislature to the Tuesday next preceding the first Wednesday in January, 1845; and the Legislature was prorogued accordingly.

INDIVIDUAL PECULIARITIES OF INSANE PERSONS. Dr. A. Brigham, in his report of the condition of the New York State Lunatic Asylum of which he is the superintendent and physician, states that as many as fifty out of two hundred and seventy-six patients have had their minds deranged through religious anxiety, long attendance on protracted meetings &c., and that *want of sleep* is also an immediate cause of insanity, and one that should especially be guarded against.

BOSTON AND MAINE RAILROAD EXTENSION. The Joint Committee on Railroads and Canals, after a most elaborate discussion and investigation, have by a large majority, reported a bill to carry the Boston and Maine Railroad through Reading, South Reading, Stoneham and Malden, and by the Canal or Mill Creek to Haymarket square, within three minutes walk of the Exchange and Market.

EXTRAVAGANCE IN OLD TIMES. In a price current, published in Philadelphia in 1720, bohea tea is quoted at fifty shillings a pound! and wheat at only three shillings a bushel!—consequently it would require nearly seventeen bushels of wheat to purchase one pound of bohea tea! Yet our great grandmothers were wont to indulge in the expensive luxury of tea-drinking!

PATENT OFFICE. From the annual report of the Commissioner of Patents, we learn that 531 patents have been issued during the year 1843, including 11 reissues, 16 designs, and two additional improvements to former patents.

During the same period 446 patents have expired.

The applications for patents during the year amount to 819, and the number of caveats filed was 315.

The receipts of the office for 1843 amount to $35,315,81, from which is to be deducted, repaid on withdrawn applications, $6,026,46. The ordinary expenses of the office for the same period have been $24,750,30, leaving a net balance of $4,538,85.

The whole number of patents issued by the United States up to January, 1844, was thirteen thousand five hundred and twenty-five.

The patents granted for the year exceeded those for the previous year 24, and the excess of applications was 58.

THE SCHOOL MASTERS WANTED. According to the tables published by Mr. Wise, of the whole white population in the District recently represented by him, one eighth can neither read nor write; of the whole number of white persons over 20 years of age, one fourth cannot read or write; in the whole twelve counties in his District, with a population of 37,230, are only 118 schools with 2,628 scholars—leaving 4175 children unprovided for.

He strenuously advises taxation for the promotion of education.

GROWTH OF BOSTON. John W. Robbins gave notice to the Mayor and Aldermen, on Monday, of his intention to build *forty-four* houses on Harrison Avenue, Curve and Dover streets.

☞ FAST EVENING CHARITY MEETING. The Ladies' Benevolent Temperance Society will be addressed at the Tremont Temple on the above evening by J. B. GOUGH and other distinguished advocates of Temperance. Singing by the EUTERPEAN VOCALISTS and others.

Tickets 12½ cents, in aid of the funds of the Society; to be had at Warren's Saloon, Tremont Temple, and at the door on the evening. 2w mh23

☞ NOTICE. The Pastor of the Unitarian Congregational Society in Vernon, N. Y., wishes to establish a Library for the use of his Congregation. If any of his friends in New England, or of the friends of our cause in general can spare for this purpose books of a permanent value, or of general interest, of a doctrinal, practical or miscellaneous character, (such as would be of service to strong, reflecting minds, or would interest and benefit the young,) they may be assured of their being thankfully received, and improved to a good purpose. A small beginning has already been made and the Congregation have subscribed for our principal periodicals, but we have not at present the means of obtaining such a collection as we need. Donations may be sent to the Office of the Am. U. A., 134 Washington st 3i mh9

MARRIAGES.

In this city, on Sunday, at the Bulfinch street Church, by Rev Mr Gray, Mr Franklin O. Howard, of North Bridgewater, to Miss Helen M. Davis of Boston.

19th inst, Mr John B. Thomas to Miss Hannah D. Rogers.

17th inst, Mr Henry S. Warren to Miss Emily F. Hall.

In Cambridgeport, Mr Thomas B. Eaton to Miss Rebecca Wilson.

In East Cambridge, 17th inst. Mr Chester R. Clarke of Cambridge, to Miss Mary Ann Glover of Boston.

In Danvers, Mr Levi Spaulding to Miss Sarah A. Goldsmith.

In Cohasset, on Wednesday evening, Mr Alexander Williams of Boston, to Miss Elizabeth Collier of C.

In Hampton Falls, NH., Mr Richard C. Lawrence of Philadelphia, to Miss Lucy J. Marston of H. F.

In Albany, 10th inst, Mr Alexis Green of Petersburg, Va. to Miss Elizabeth Rhodes of Hampden, Ms.

In Flemington, N.J., 13th inst, Augustus G. Richey, Esq. to Miss Anna Maria G. daughter of Hon Isaac G. Farlee of F.

DEATHS.

In this city, Rosalie Wainwright, 15. Her remains were taken to Mount Auburn for interment.

March 13, Charles R. Greenwood, 2d son of the late F. W. P. Greenwood, D.D., and a member of the Junior Class in Harvard University, 16.

March 18, James Henry, youngest son of Mr James W. Baldwin.

In Newbury, Oldtown, Miss Elizabeth Tucker, aged 89, an exemplary Christian. She was the third daughter of the late eminent Dr John Tucker, who was many years Pastor of the First Church in Newbury, and of the denomination, in his day, called Arminians.

'Peace; aged one;
Thy exit easy, to the world above.
Angels were summoned forth,
Ere rose the morning sun,
And from this earthly cud
They bore thy spirit to the throne of God.

Farewell: life's pilgrimage is o'er,
The Christian sleeps: may angels guard her rest
Rest that's eternal, and where ceaseless shine
Myriads of saints
That strike their Harps divine.'

In Lynn, Charlotte Ellen, daughter of Edwin Jeffers, 5, being the third child Mr J. has buried since the 27th of Feb. of throat distemper and scarlet fever.

In Rowley, Feb 24, Mr Caleb Jackson, a soldier of the revolution, 89.

In Greenfield, March 8, Mr George Grennell, 93, father of Hon George Grennell, Representative to Congress from Franklin district.

In Northfield, 9th ult, Obadiah Dickinson, Esq, 86.

BOOTS AND SHOES! SPRING AND SUMMER STYLES. *Theo. H. Bell* would respectfully inform his friends and the public in general, that he has just received a large and beautiful assortment of Ladies', Gents, Misses, Boys' and Childrens' BOOTS and SHOES, of every description, style and quality—consisting in part, viz:

Ladies Kid and Morocco Buskins,
do Light, Bronze and Green do,
do Kid and Morocco Spring Heel Ties,
do do R. R. do,
do Morocco Kid Slippers,
do Gaiter Shoes, of every description,
do Bronze, Light and Black Gaiter Boots,
do Toilet Slippers, &c. &c. &c.
Gents fine Calf sewed Boots,
do medium do do do
do common do do do
do fine Goat Skin do do
do Calf pegged do,
do common do do do,
do high cut sewed Calf Shoes,
do Coat, Cloth and Kid Gaiters,
do Walking Pumps, Slippers, &c. &c.
Boys' Calf sewed and peg'd Boots,
do Calf high cut sewed and peg'd Shoes,
do Walking Pumps and Slippers,
Misses Kid, Morocco, Bronze, Light and Leather Buskins and Ties,
do Slippers, Gaiter Shoes, &c. &c.

A very large and extensive assortment of CHILDRENS' SHOES, of almost an endless variety, style and quality. All of which will be sold at as *low prices* as can be purchased at any other establishment in the city. It has always been the aim of the subscriber to procure the *very best* of WORK and STOCK, thereby to give satisfaction to *all* who may favor him with their patronage. He thinks his stock this season offers to his customers something superior even in the BOOT and SHOE line than heretofore. 155 Washington st., opposite the Old South Church 3mis mh23

VESTRY AND CONFERENCE HYMN BOOK. In press and will be published in a few weeks, a new book consisting of Hymns with appropriate tunes, designed for Vestry and Conference Meetings.

The design of the compiler of this book is to meet a want which has long been felt in our denomination, for a suitable book to be used in our social religious meetings—a want which has been met in other denominations by the Revival Melodies, Conference Hymns, &c.

The book will be small, not exceeding a hundred pages, although it will contain a larger variety of Hymns and tunes than any other similar work in print. It will be afforded at a low price, in order that it may be placed within the means of all, who may wish to purchase it. WM. CROSBY, Publisher, mh23 118 Washington st.

DR. GREENWOOD'S SACRED PHILOSOPHY OF THE SEASONS. Sacred Philosophy of the Seasons, illustrating the perfections of God in the Phenomena of the Year, by Rev Dr Duncan of Scotland, with important additions to adapt it to American readers, by F. W. P. Greenwood, DD., 4 vol, 12mo. Fresh supply just received at CROSBY'S, 118 Washington st. mh23

DR. FOLLEN'S LIFE. The Life of Dr Follen, by Mrs Eliza Lee Follen, 1 vol 12mo. Fresh supply just received and for sale at CROSBY'S, 118 Washington st. mh23

BRITISH POETS. Select Works of the British Poets, with Biographical and Critical Prefaces—from Jonson to Beattie, in 1 vol, from Southy to Croly, in 1 vol, from Falconer to Scott, in 1 vol.

For sale at SIMPKINS'S, 21 Tremont Row. mh23

SPRING GOODS.

C. MESSINGER

RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other

DRY GOODS,

At 177 Washington Street,

Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of

LINENS,

—of different textures—such as—

5-4, 6-4, 10-4, 12-4 Linen Sheetings,
Pillow Case Linens, 7-8 and 4-4 Linen Shirtings,
Richardson's undressed Linens,
6-4 to 10-4 Linen Damasks,
6-4 to 10-4 Linen Damask Table Cloths,
Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
Bird's-eye Diaper, Scotch Diaper,
Shaker Diaper, Russia Diaper, Huccabuc Diaper.

CRASH—Brown damask Table Cloths, brown damask Crumb Cloths.

DOWLAS—Window Shade Linen, Linen Cambrics, Linen Cambric Hdkfs, Linen Lawns, brown and slate Linens.

Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.

BATH WHITNEY AND ROSE BLANKETS—Crib Blankets, Power Loom Quilts, Imperial Quilts, Counterpanes, Comforters, Furniture Dimoty, Cotton Fringes, Tickings, Jeans, Drillings, Cambric and Muslins, Bishop Lawns, stripe and check Muslins.

COTTON SHEETINGS and SHIRTINGS, from the best manufactures.

3-4, 7-8, 4-4, 5-4, 6-4 UNSHRINKING FLANNELS, English Flannels, Guze Flannels.

DRESS and CLOAK GOODS—French and Italian Silks, Alepines, Moushn de Laines, Alpaccas, Prints and Ginghams, Thibet Cloths, Victoria Robes, Indiana Cloths, &c. &c. &c.

Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

KENDALL'S SANTA FE EXPEDITION.—Narrative of the Texan Santa Fe Expedition, comprising a description of a Tour through Texas and across the southwestern Praries, the Camanche and Cayuga Hunting Grounds, with an account of the sufferings from want of food, losses from hostile Indians, and final capture of the Texans, and their march, as prisoners, to the city of Mexico—with illustrations and a map—by George Wilkins Kendall; in 2 vols. Just published. For sale at SIMPKINS'S, 21 Tremont Row. mh23

CONCORDANCE. Cruden's complete Concordance to the Holy Scriptures, of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible, in two parts. To which is added a Concordance to the Books called Apocrypha, the whole digested in an easy and regular method, which, together with the various significations and other improvements now added renders it more useful than any book of the Kind hitherto published. From the tenth London edition. For sale at SIMPKINS'S, 21 Tremont Row. mh23

MILTON ACADEMY. The Academical year at this Institution is divided into Four Terms, of eleven weeks each; commencing on the second Tuesday in September, the first Tuesday in December, and the last Tuesdays in February and May respectively.

Scholars are received at the beginning and middle of each Term; but in no case for less than a Term.—Thorough and systematic instruction, kind and parental but firm discipline, together with a constant watchfulness over the morals and habits of the pupils, form the distinguishing features of this Institution. Peculiar privileges will be enjoyed by those wishing to fit themselves for teaching.

A superior and extensive Philosophical Apparatus has lately been purchased for the Academy, in connection with which lectures will be given before the School from week to week.

Board can be obtained in good private families on reasonable terms, and a small number can be received into the family of the principal.

TERMS—Tuition in advance. Languages $7,00; English $5,00.

E. I. MARSH, Principal.

Milton, March 16, 1844.

NORTHFIELD ACADEMY. This institution is located in Northfield, Franklin Co., Mass., one of the pleasantest villages on the banks of the Connecticut.

The Spring Term will commence on WEDNESDAY, March 27th, and continue eleven weeks.

Thorough instruction will be given by the subscriber an experienced Teacher, in all the branches usually taught in Academies.

TUITION $3,00—HIGHER BRANCHES $5.00.

References—Mass. Amos Lawrence, Caleb E. Fairley, Boston; Hon. Robert Cross, J. G. Whittier, Amesbury; Rev. Bailey Loring, North Andover; Rev. Henry A. Miles, Lowell. New Hampshire, Daniel Adams, M. D., Mt. Vernon; Prof. Chas. B. Haddock, Hanover. N. York, Prof. N. Cleveland.

mh16 3tis

BOARDING SCHOOL at Framingham for Lads and Young Ladies. The Summer Term will commence on MONDAY, April 29th. The course of instruction will be the same as that pursued for the past three years, embracing all the branches of a thorough English and Classical education, also Music and Drawing. The School is a private Academy, limited as to its numbers, having the best of accommodations both in the School-room and family, occupying the constant and undivided attention of its Teacher and affording the highest advantages to its pupils.

TERMS—Tuition, board and washing, $45.00 per Term of fifteen weeks. Music, $13,00 per quart r. Drawing, $5.00.

References—Hon. Geo. Morey, Rev. Henry Giles, Dr. A. B. Wheeler, Henry H. Fuller, Esq., Boston. Hon. Josiah Adams, Rev. Wm. Barry, and Wm. H. Knight, J. S. Wheeler, Esqrs. Framingham.

mh16 3mis JAMES W. BROWN.

SCHOOL IN WORCESTER. MISS LUCRETIA BANCROFT will open a Boarding School for Young Ladies, on the second MONDAY in April next, in Worcester. Instruction will be given in the Latin, French, Spanish, and Italian Languages, and in all the usual branches of a good English Education.

The terms for Board, Washing and Tuition, in the above named branches, are $200 per annum. Music will form an additional charge.

The number of pupils will be limited, so that each one may be under the immediate care of Miss Bancroft, as she wishes to combine the advantages of maternal and school discipline in her establishment. Her best efforts will be devoted to the improvement of her pupils, and she trusts that her experience as a Teacher, will recommend her to the favorable consideration of the public.

For evidences of her character and qualifications as a teacher, she has permission to refer to Patrick T. Jackson, Esq., Rev. Ezra S. Gannett, Rev. Alex. Young, George Bancroft, Esq., Amos Lawrence, Esq., Boston. Gov. Lincoln, Hon. Thos. Kinnicutt, John Green, M. D., Gov. Davis, Worcester. epis4t mh16

AT WHOLESALE.

WOOLLEN, Worsted, Merino, Cotton and Linen Knitting Yarn;
Cotton and Linen Threads, all kinds;
Taylor's, Coat's and Findlay's white, and Gearey's colored Spool Cotton;
Sewing and Saddler's Silk and Twist;
Superior Rose and Brown Windsor Soap;
R. Hemings & Son's best drilled eyed Needles and Knitting Pins;
Warren's Needles;
Pearl, Bone, Metal, Lasting, and Glass Buttons;
Am. Ginghams & Checks;
Furniture, Carpet, Stay, Quality and

POETRY.

MONODY.
ON THE DEATH OF HENRY WARE, JR.

BY MISS CHARLOTTE CUSHMAN.

'Blessed are the dead who die in the Lord.'

We mourn the wisely good and great of earth
When called to share in Nature's general doom,
When from the circles where well proved their worth
Life's gifted ones are wedded to the tomb.
The unsparing angel's wing cast shadows deep
Along the fields where wisdom's feet have trod,
And vain regrets o'er buried goodness weep,
Pearling with heart-wrung tears the sacred sod.

Thus when from life—a life how well bestowed!—
CHANNING—the ordeal o'er—his trusts resigned,
What tributes to his stainless virtues flowed
From those who knew his pure and lofty mind—
Sectaries renounced the clash of zealot strife,
To weave a well-earned chaplet to his fame,
While others, closer linked to him in life,
Wept, when remembrance nestled to his name.

And when, some brief months after—yet again,
Death's summons yielded GREENWOOD to his God,
How mournful pealed the sad funereal strain
To friends who grieved—even while they kissed the rod;
Yet in the bright meridian of his years,
His course was marked by apostolic toil;
Like to the Twelve he dried the mourner's tears,
And poured in hearts of gloom, truth's kindly oil.

And now another! All insatiate one!
Thrice has thy sickle blighted the same field,
Thrice since thy harvest-labors were begun,
Thy notes of triumph on the ear have pealed.
And *three*,—the reverence of the high—the low,—
Friends of the humble, teachers of the wise,
Have sunk beneath thy worth-unsparing blow,
To fill in glory homes beyond the skies.

The gifted WARE,—the pure and true of heart,
Whose giant mind led Youth up learning's height,
To wrest from Science and from glorious art,
All that could aid it in the cause of Right:
God's meekest follower: In his sight the flower
That bloomed unnoticed on the wastes of care,
Was precious as the nursling of the bower—
Wealth's guarded trophy—towering afar.

Guide of my infant years! my parent's friend—
Soothing her sorrows when life's sky grew drear;
If as I fondly deem, Heaven's chosen, bend
To note the actions of this erring sphere—
Learn that my tears have fallen free and fast
In sad yet grateful memory of thee,
And that, when Recollection brings the past,
A household band to praise thee bend the knee.

Thou wert to all a friend—whoe'er applied
Found thee with heart as liberal as thy hand,
Both, as the gates of mercy, free and wide,
That form the portals of the Promised Land.
True minister of HIM who bids the weak
Trust in His strength when danger blocks the way,
Who bids the widow and the orphan speak
When cold misfortune marks them for its prey.

Thy memory will be treasured through all time,
By those who reverence worth, and bow to truth,
Who feel that virtue is a trait sublime,
Defying Ages to despoil its Youth.
And when with CHANNING'S greatness, History's pen
Adds Greenwood's name his brilliant rank to share,
Will not the scribe link with these wond'rous men,
The fame, the virtues, and the name of WARE!

[Ladies' Companion.

MISCELLANEOUS.

THE MISTAKEN PARISH.

Late one sunny afternoon, Mr. Percival, the Senior Warden of St. Peter's church, entered the lecture room, where were assembled some fifteen or twenty ladies busily sewing on winter garments for the poor, and perhaps half as many gentlemen, husbands, brothers and friends of the same, who had come for the laudable purpose of seeing the ladies safe home, over the ice which covered the streets. When Mr. Percival entered, all eyes turned on him, or on an open letter he held in his hand, from which, after a 'nod all round,' he began to read as follows—'If you wish to retain your pastor at St. Peter's you must set about raising his salary, for *our* minister is afflicted with bronchitis and obliged to resign his charge, and *our* people have set their hearts on having Mr. Grey in his place, which they can doubtless do, as they are both able and willing to give him a 'loud call,' to which his present salary is a mere song.' 'So writes my son from the city, said the old gentlemen folding up the letter; 'and as I stood in the Post Office I saw Mr. Grey take from his box a letter with the same post mark, which contained, I suppose, the *call* here mentioned. I came directly here to meet you, and have the opinion of all as to what we must do, and how we can manage to raise his salary and keep him with us.'

'I do not believe a higher salary, alone, would induce him to leave us,' said Mrs. Williams, a woman of middle age, whose mild, sad face told of much sorrow, patiently endured.

'I dont know,' said Miss Wormwood, an active little maiden of forty-five, 'I don't know; every body in these days takes all he can get; besides, Mrs. Grey was bred in a city, and must have a wish, at least, to return to her old habits.'

'Well,' said warm hearted Mrs. Weston, 'I don't believe he'd go for the salary only, but the hope of doing more *good*, being more extensively *useful*, might influence him, and as Miss Wormwood says, our quiet village life must be dull to Mrs. Grey; besides, $800 a year *is too* little for any body to live decently on, in *these times*—can't we raise him $1000 at least?' and she turned appealingly to the gentlemen who, grouped at a distance, were making the same enquiry.

'I think we should make it $1200, which will be about equal to $2000 in the city,' said Mr. Percival 'and, for my part, I am willing to add $20 to the $30 I pay annually.'

'And I will do the same,'—'and I'—'and I'—said several wealthy manufacturers, 'for, indeed, we shall never do so well again.'

'And I know George will do as much,' said Mrs. Weston, 'for he loves Mr. Grey like a brother, and would do any thing almost to keep him here.'

Still, though these men's promises were '*good as gold*,' there lacked many a dollar of the extra $400, and as these were the only men in the village who could really afford to increase their contribution, many a foreboding rose in their hearts that Mr. Grey *must* go, for they could not raise the requisite sum to keep him. However, Mr. Percival volunteered to go round among the *male* members of the congregation, and try what he could persuade them to do; and Miss Wormwood, who, with a snug little income, no family cares, not one dependant, and an active temperament that always kept her doing something—delighted in such 'labors of *love*,' as she called them, offered to speak to the females. So eager was she, that she immediately began to ask those about her what *they* would give, and, after eloquently urging on one or two the necessity of being liberal in such a case, she turned to Mrs. Williams and said, 'you of course, will increase your contribution by at least ten dollars a year, for you *never* could let Mr. Grey go, you are so fond of him, so I'll set you down as a $30 *one*,' and she was flying off, when the mild widow said, 'stop, Miss Wormwood, I give as much already as I can afford and cannot add one dollar to my contribution.' 'Why, Mrs. Williams! and profess such affection for Mr. Grey, as you do—well, some people have a strange way of shewing love!'

'Tis from no lack of love or respect for my pastor that I refuse your request,' replied the widow, 'but simply because I cannot afford it; and, moreover, I do not believe he has the least desire for an increase of salary, or would accept it if offered to him.'

'Well, Mrs. Evans, you, I know, will assist us, for you are always generous,' and Miss Wormwood turned to a showily dressed woman, who replied, with a simper, 'Oh! of course, ma'am—set me down for a $30 one, I can at least do that, though my income is not larger than Mrs William's—but there's a great deal in managing'—and she looked in the faces around to read the commendations she felt were her due.

'And *you*,' added Miss Wormwood, 'are not fitting a son for college'—as she saw Mrs. Evans's silly, sheepish looking '*hopeful*,' enter with the delicate, intellectual boy of Mrs. Williams.

It was almost dark before the last of the speculators left the lecture room, and when Mrs. Weston was comfortably seated by her husband's side, in his snug little sleigh, well wrapped in furs, driving swiftly towards their luxurious home, she told him of Mr. Percival's letter, of the debate and decision in consequence, and of her promise in her husband's name to do *as much as the rest*—'and you *will* redeem my word, George, will you not?' she asked, as she marked his thoughtful look, and his silence for several minutes after her tale was told.

'I do not know, Clara,' he answered at length, 'it cannot be that Harry Grey would leave us for another parish solely on account of salary; all his attachments are here, in the home of his boyhood—he is so humble he cannot desire a rich and fashionable congregation—his wants are so few, indeed he does not *need*, and take my word for it, he will not *accept* more salary. It is not a month since he told me he needed nothing but a holier heart to make him perfectly happy, and this with him was not *cant*, for I've known him from infancy and never found in him the least taint of guile or hypocrisy.'

'But think, George, only $800 a year!' how could we possibly live on it? and their wants must be as many as ours.'

'You mistake, wife of mine—you and I are the almost spoiled children of affluence; self-indulgence makes us require many things of which our pastor never even thinks.'

'But his wife, George, she was delicately reared, and must endure many privations in that mean little parsonage.'

'Her sweet, happy face denies your assertion, and I do not believe that, so long as she knows Harry Grey loves her, and sees him faithfully doing his duty in his high and holy calling, she has a wish ungratified, save the generous one of being able to give more liberally to the needy.'

'Well! perhaps you are right, George, but if they do increase his salary, you *will* redeem my word and give cheerfully of your abundance?'

'Surely, my wife, I *will*, both for your word's sake and for my own love to my boyhood's friend, my manhood's wise and gentle counsellor, Harry Grey.'

Late that evening old Mr. Everett turned to a lovely girl, of about sixteen years, who had sat by his side silent and thoughtful for half an hour, and laying his hand caressingly on her glossy curls, said, 'Come Lucy, tell us what troubles you? some great matter it must be, for you have not smiled since you came in.

'Indeed, Grandpa, I *am* troubled,' she replied—'for I can't think of a thing I can do to help them raise Mr. Grey's salary,'—and she sighed, while her face settled again into unwonted thoughtfulness.

'Raise Mr. Grey's salary! what *do* you mean, child?—there's no difficulty in paying him his $800—this is not the time of year to worry about that; besides it is no business of yours, so sing me a song or two, little linnet, and then we'll have prayers, and go to bed.'

'But, I can't sing, Grandpa,' I am so very sad, and 'tis all about Mr. Grey's salary, which, Miss Wormwood says, must be raised to $1200, or he'll go away from here, and what should we do then?'

'O! 'tis only one of Miss Wormwood's stories to set people to staring,' said Mrs. Everett, speaking for the first time,—'but how came you to know any thing about it, Lucy?'

'Why, you know she boards with Mrs. Prime—I was there when she came home from the sewing meeting and said that a church in the city had given Mr. Grey a call, which he would accept if his salary was not raised immediately to $1200. She said that several ladies had already promised to give generously, then told Mrs. Prime—'*of course* you'll do your part,' and when the old lady demurred on plea of inability, she launched forth into such a tirade on the meanness and wickedness of not being willing to support those who broke to us the bread of life, asserting that several persons with scantier means than Mrs. Prime had promised to do their utmost in so good a cause, the poor woman was fairly *talked into* consenting, not only to sacrifice some of her own comforts, but to allow Helen to assist Miss Wormwood in persuading others to do the same. Helen was very unwilling to go, and only consented on condition that I accompanied her. We went first to Mrs. Lawton, who heard us patiently, and then refused decidedly to give one dollar more than she has always done, saying that Mr. Grey's income was a third more than hers, and his family smaller. Next we applied to Mrs. Philips, and she, after much urging from Helen, agreed to do what other people did, because she could not bear to be singular and mean, 'but mercy knows,' she added—'I must do my part I suppose, but if I do, little Jane can't go to the school for the blind this year—well! I can't help it—they shall never say I'm mean and don't pay my minister.' We went next to Mrs. McDonald, the dress-maker, who replied to Helen's request—'really Miss Prime you know I have only my hands to depend on, and it seems as much as ought to be required of me to pay, as I do, $5 a year for pew rent, which, with my subscriptions for the sabbath school, for tracts and other occasional calls, amounts to at least $8 a year, and that is much for one who has to sew to support an infirm mother, a bed-ridden sister, and to aid a brother, who, though active and industrious, is too small yet to support himself entirely, nevertheless, if I can without trespassing on my mother's comforts, I will do my part, for I would sacrifice almost any thing rather than lose so faithful a pastor as Mr. Grey.' When we left her we were both so wearied, and, to tell the truth, so ashamed of our errand, that we would go nowhere else, and I shall never love Mr. Grey half so well, again, for asking for more salary as the condition of remaining here.'

'I do not believe he did ask it, said Mrs. Everett, 'for he is not extravagant, and $800 is enough for any prudent man, with only two children, in a small town like this.'

'If it is not enough, he ought to starve,' said Mr. Everett. 'Why, there are not ten men in this parish whose income is more than that. I'll go and see him to-morrow, to tell him how to economise, and convince him that 'tis enough and more than enough for all his wants—and he'll hear me, I know he'll hear me, for he's a good boy, and was not I his sponsor in baptism? and did not I fight at the side of his grandfather in the *old* war? ay, and had to bring his last words and blessings home to his widow. Ah she is a noble woman, and nobly did she bear her loss, and brought up her six children 'as good as the best.' Yes, and when Harry's father was lost at sea, she took him and his feeble mother home, and nurtured the one and nursed the other, as if she had nothing to care for in the world but them, and she never had $800 a year, nor nothing like it—this all comes of that city wife he has taken!'

'Oh! no, grandpa, it does not, for she is the best woman in the world—as meek as an angel—and I *know* it isn't her fault.'

'May be not, chi'd, but those city girls are always extravagant—he'd better have taken Helen Prime.'

'And what would poor Frank have done then, grandpa?' asked Lucy, smiling—while as if the very name of his favorite grandson brought peace to the old man's heart, he reseated himself, with a murmured blessing on 'the sailor boy,' refilled his pipe, and after half an hour of tranquil silence, bade Lucy call their one domestic, and opening the big Bible, from which he had read every night for more than forty years, ended the day with his usual prayers, and but that he asked with a deeper emphasis a blessing on the teachers of the Truth, and that his voice trembled when he prayed for 'those who go down to the sea in ships,' there was no sign of his late emotion.

That day, when Mr. Gray returned from the postoffice, his wife saw an unwonted cloud on his brow, which not even her affectionate kindness, nor the caresses of his children could dispel. When her little ones were asleep, she stole quietly to his study and found him poring over an open letter, which he immediately handed her, asking at the same time—'*what* shall I do?'

She read it, and then said, ''Tis a generous and tempting offer—but *could* you sever the ties that bind you to your present affectionate people?'

'Not if I were alone, Fanny, but your interests, your happiness, and our children's, are to be considered. The field for usefulness is so much wider, think how much more good I might do *there*, and this Church, too, might be more flourishing under another pastor'—

Mrs. Grey interrupted him—'Set me and the children aside—we have enough for all our wants—enough for happiness—and ask yourself if *this field* be not wide enough—if there is any *time* heavy on your hands—if there be not now enough of responsibility on your soul? and, oh, Harry! where will you ever find friends so good and so true as those who have watched you from childhood, with daily increasing love? There is not another George Weston, there is not another 'Grandpa Everett,' in all the world. Do not let ambition mislead you, do not let a desire for *gain* creep into your heart, nor an undue anxiety for the future make you hasty to leave old, tried friends, for strangers. Forgive me if I am too earnest—I know that it is more for my sake than your own that you would accept this tempting offer, and I cannot bear that you should be for a moment influenced by a mercenary motive.'—She paused—he looked in her excited face for a moment with a half sad smile, and then said gently,

'You do not *quite* understand me, my wife—I am *not* as mercenary, nor so ambitious as you seem to believe—my people are twined with every fibre of my heart, but I have often thought a stranger might be a more successful preacher to them—that the Church would *grow* more—they *could* not have a pastor who *loved them* better, but they *might* have one *they* would reverence more. But we will not speak of this, now, Fanny, we will ask counsel of Him who has promised that whatsoever we ask faithfully shall be received effectually.'

While Mr. and Mrs. Grey were at breakfast next morning, Mr. Everett bustled into the room, and was scarcely welcomed and seated, before he began—

'Why, how is this, Harry, that you make the condition of staying with us an increase of salary—can't you live on what you have?'

Mr. Grey stared at him in astonishment, and Mrs. Grey exclaimed—O! sir, Harry has asked for no more, we have enough already.'

'Then what do these women mean dancing round begging every body to assist in making his salary up to $1200, to induce him to refuse the '*call*' he's received from that church in the city?'

'How was it known that such an offer had been made me, the letter reached me only last evening, and I have not thought of—

'Then you don't mean to leave us, my boy,' interrupted the eager old gentleman, inferring from Mr. Grey's manner that he did not intend to go—'and you are *not* pressed for money—and you have no bad college debts to pay, as that woman hinted—and you are not extravagant and mismanaging—and 'tis just as my wife said, all a conceit of that meddling Miss Wormwood'—and springing hastily from his chair, he almost overturned little Lucy Grey, who was trying to climb his knee, and begging him not to be angry, for papa is not naughty. 'I know he is not, and I am not angry, darling,' he replied, drawing the sweet child to his bosom, and kissing her sunny curls, then turning to Mr. Grey, he added half whisperingly—

'Tell me, now, Harry, if you *do* owe any debt, and if $50 will help you, you shall have it, for Frank—bless his heart—left that sum to buy, he said, something to make Grandmother comfortable'—but we have no need of it, and if the warm-hearted boy ever asks about it, he will be glad we gave it to you.'

Mr. Grey pressed the shrivelled hand which in his earnestness the old man laid on his arm, while tears clouded his dark eye, and replied—'My dear, kind friend, how can I thank you for this and every proof of your love; indeed, we do not want money—my income is amply sufficient for all *our* wants, and when the necessities of others require more than I can give, you know that the purse of George Weston is as open to me as if it were my own'—and, overpowered by emotion, he retired precipitately to his study, and Mr. Everett, with a hasty kiss to little Lucy, and a kind farewell to her mother, hastened to tell the *good news*, as he called it, to his wife.

George Weston called that morning on Mr. Grey, and inquired, more delicately, perhaps, but not more kindly, of his intentions and wishes, proffering any sum, (for he too, had heard of college debts, etc.) needful to relieve his friend from all pecuniary embarrassment. The week rolled on, and spite of Mr. Everett's repeated assurance that 'Mr. G. did not want any more salary' the collectors were very busy, and in most cases very successful—so that when Saturday came, hardly a doubt remained that the desired sum would be raised and Mr Grey retained by them—indeed, they were *sure* of it, for Mr. Weston was able and no doubt willing to make up the deficiency, though as he lived several miles from the village, he had not been appealed to, but his wife had given her word, and all knew that in most matters,

——'their minds
Were as the mingling autumn winds
Which breathe together.'

When the people assembled in the porch of the Church on Sunday, several of them were confident they would be asked to remain awhile after service, to confer with the Rector on urgent business, and Mr. Percival was unanimously chosen to make the offer of increased salary, and express the wish of the church as regarded a change of teachers.

Many noticed that Mr. Grey's manner was unusually solemn on that day, and all observed the emphasis with which he pronounced the text—'I have *enough*, my brother.' He did not say much of Jacob's subtle policy, in attempting to bribe Esau to let him and his people pass through Edom, nor did he dwell on the weakness of Esau in accepting his brother's offering, after so earnestly declining it, in the words of the text—but he spoke eloquently on the necessity of being contented with our lot, of being thankful for the blessings so freely bestowed, and finding his flock unusually attentive, he closed his book, and with a meek and holy look, said—'My friends, your thoughts and mine, although we have not conferred together, have been for the last three days upon the subject, a subject on which I do not deem it irreverent to address you on this consecrated spot. How you learned I had been invited to minister in another parish, I will not inquire—it was my wish you should *not* know it, for I think it is seldom *necessary* and *never delicate* for a clergyman to inform his people that he has received and rejected such an offer. For your affectionate wish to keep me among you, evinced by your zealous endeavors to increase my salary, you have my most heartfelt thanks—your motive was liberal and generous—yet it pains me that you have so mistaken me—that you could have believed for an hour that he whom you so unanimously choose to succeed our late venerated pastor—he, to whom some of you before me have shown from his earliest childhood the kindness of parents and brothers, would on the first summons, loose all the cords of gratitude and love which bound him to you, and for the sake of lucre, or it may be for the hope of fame, to make his abode with strangers. No, my people, no! To *you* my love, my prayers, my thoughts are given—and as regards an increase of salary, I beseech you let it not be so much as named among you. You have been so generous that my income exceeds most of that of you here—I have grown up among you with habits as simple and wants as few as any, and with all truth and earnestness I would say with Esau—'I have enough.' Do not take my remarks unkindly, for I would not cause a moment's pain to any heart—let me still live in your love, let me still be blessed and strengthened by your prayers—remember, that in becoming your Pastor, I have not ceased to be the *child* of your own rearing, the seaman's widow's son.'

Perhaps some of the congregation were disappointed—some, perhaps dissatisfied—but the kind, the wise and good among them, felt more than ever, that their young pastor was indeed *their own*. There are well-meaning, mistaken Mr. Percivals, and busy, *priest-pampering* Miss Wormwoods in all parishes—we hope there are also generous George Westons, and, at least, *some* pastors and *their wives*, as humble, as faithful, and contented, as Harry and Fanny Grey.

DEPOT BUILDINGS AT GREENBUSH.

We had an opportunity, a few days since, of viewing the Depot Buildings at Greenbush, the termination of the Western Railroad, opposite Albany. Their magnitude, convenience, and skilful arrangement, exceed any thing of the kind in this or perhaps any other country. The Depot covers about twenty-one acres of ground, which is raised by solid embankment above the highest floods, and protected from water and ice by strong walls. The island division of the Depot is connected to the main land, by a capital bridge over the creek, of 202 feet span, having two railroad tracks and a common carriage way. The arrangement of the grounds, and the erection of the buildings, were done under the direction of John Childe, Esq., the Engineer. The whole work, taken together, reflects much credit on the skill and good judgment of Mr. Childe.

The *Engine House* is sixteen sided, 140 feet in diameter, with an immense dome covered with tin. The house will contain sixteen first class engines and tenders. A person standing in the centre of the turn-table, (which is 45 feet in diameter,) under the dome, and speaking, makes a remarkable echo.

Near the Engine House are three immense wood sheds.

The *Machine Shop*, is a very superior building, of brick, two stories high, 107 feet long, and 68 feet wide, exclusive of the smith-shop. It has a good steam engine and trip hammer. The engines and cars are repaired here.

The *Car House* is of brick, 160 feet long, by 40 feet wide, with three tracks, and will contain twelve long passenger cars.

The *Passenger House* is a fine looking building, of wood, 225 feet long, by 62 feet wide, with ladies' and gentlemen's saloons, and spacious platforms below, and office rooms in the second story. A covered way connects the piazza of the passenger house and the Ferry Boat—the latter being also covered by a promenade deck—so that passengers will be entirely sheltered in bad weather.

But the *Freight* or *Merchandise House*, is the most remarkable of all. It is of brick, 420 feet long, by 90 feet wide, with a platform on the south side, the whole length of the building and 20 feet wide. This platform is for the reception of freight from the boats. On this platform, is an ingenious invention of Capt. Childe, the engineer, for raising and lowering freight to and from the boats. This apparatus is carried by a steam engine. There are four lifting wheels, (one for a boat,) each of which will lift six barrels a minute, or 24 barrels a minute at the four liftings, which is as fast as the hands in the boats can hook on. The roof of this immense building is sustained by Howe's plan, without a single post resting on the floor. The building, we learn, cost about $45,000. It appears not any too large, nor to have any thing about it unnecessary, in view of the extensive and increasing freight business at that place, connected as it is with the navigation of the Hudson river, and the Erie Canal. The freight accommodations are sufficient for the receipt and delivery of 1000 tons of merchandise per day. The excavated channel where the boats come in to receive and deliver freight, is eight feet deep, and sixty-six feet wide, at lowest water.

There are also at this Depot, near the Passenger and Freight houses, a large Boarding House or Tavern, and four large dwelling-houses, for the accommodation of the workmen.

From this Depot to Troy, a distance of six miles, a Railroad is now making, under the direction of Capt. Childe, as engineer. It will be completed next autumn, when a passenger may go from Boston to Saratoga, via Troy, in one unbroken railroad line. [Springfield Republican.

M'LEAN ASYLUM FOR THE INSANE.

[Continued from our last.]

The next most usual cause of death with us is from epilepsy. Each year proves that this comprises over a third of our mortality. For the forms of this disease combined with derangement or imbecility of mind, our experience forces the painful conclusion, that no medical agents have the slightest curative, or protractive, or modifying influence. Its tendency is always downward—slowly, it is true, in many cases, but always surely and uninterruptedly.

The third most usual precedent of death is a form of cerebral affection, well marked in its outward manifestations, but the pathological character of which has not been well investigated, as far as I can judge. It, no doubt, is a form of inflammation of the brain and its membranes, yet still widely removed from common inflammation or phrenitis. The character of the mental aberration is much more analogous to the delirium of typhus or the advanced stages of typhoid fever, than to any ordinary type of mental derangement. The patient is rarely violent or furious; presents in his wildness few of the peculiarities of active mania, some of which are scarce ever absent in high maniacal excitement; has momentary glimpses of recognition of familiar persons, but soon relapses into confused, indefinite, indistinct delusions, almost always of the painful kind; often has great abhorrence of taking food, from the belief that it is poisoned or uncleanly, or that taking it will do great injury to himself or the world, while this loathing is almost always connected with much gastric disturbance, and inflammation of the mucous membranes; the countenance is pale and shrunk; has no intolerance of light or sound; frequent yet feeble pulse, with great sleeplessness.—When recovery takes place, the mind very rapidly regains its tone and strength. In fact, the whole symptoms and progress of the disease are more like fever than mania, yet differing too essentially from the former to be classed as such.

Each year has seen several patients under our care succumb under this train of symptoms. It is perhaps this form of death which in some institutions is ranked as death from acute mania. I presume so, from the fact of never having known mania, *per se*, a fatal disease, unless this be so considered.

The remaining causes of death have been very few, but much diversified. Phthisis has been an exceedingly rare affection. I find but two deaths from this cause amongst the more than eighty deaths which are registered. As it almost never has happened that a removal of a sick and hopeless case has been made, I regard this as rather an extraordinary circumstance. I have known only two instances where this disease has occurred in patients after their removal. In both these, it was latent until the insanity was removed.

In regard to the curability of insanity in its different manifestations, there can be no general rule better established, than that this is directly in the ratio of the duration of the symptoms.—Hence cases of violent and furious mania, of deep and suicidal depression, of dangerous and unsafe propensities, are ordinarily the most favorable class of cases received as regards restoration. Patients with such manifestations, will ordinarily be placed under care with but little delay. On the contrary, cases of less grave aspect, or where the mind is gradually and insidiously changing from soundness, or where the delusions are not of a character to involve the safety or comfort of others, will be ordinarily allowed to become chronic and confirmed before admission. In fact, some violent paroxysm or exacerbation, is often the immediate cause of such being sent from home, and this outbreak usually forms, in the estimate of the world, the beginning of their insanity.

This general rule of curability being determined by promptness of application of curative means, does not hold true in regard to that class of cases, growing more numerous each year with us, where the disease is referred back to some sudden organic injury of the brain, manifested by a *fit* of greater or less marked decidedness.

* * * * *

Insanity with suicidal propensity. This is a form of disease believed to be eminently common in this country. For reasons before intimated, patients with this propensity are early made inmates of an institution, from the difficulty and hazard attending their care elsewhere; of course, they are almost all recoverable. If prevented from self-injury, they ordinarily have a slow and gradual recovery. One patient with us, who was always on the look out for means of effecting his design of self-destruction, recovered after more than a year's treatment.

In cases with this sad peculiarity, our dependence for the safety of the sufferer has been unremitted, vigilant watching. Where satisfactory evidence has been evinced that this act is meditated, we do not allow any apprehensions of its stimulating the patient to renewed attempts on finding himself watched, to prevent this imperative duty from being fulfilled.

Hence in cases of this kind our reliance has been solely on such precaution. On many occasions and subjects, it will do to trust much to the veracity of those even much deranged.—Pledges not to abuse privileges, to go out and return punctually, and the like, may be extended to a great degree. Indeed, they are safe to a far wider limit than it is expedient to grant them, on account of certain resulting evils connected with the patients' happiness and restoration, which are apt to more than compensate for such indulgences. But where the pledge would cover so all important and irretrievable a hazard as that of life, we have never trusted to it. The suicide's last act often is accompanied with false representations; his whole intent is not unfrequently accompanied with great sagacity in throwing the inexperienced and unskilled off their guard. I should not with my experience with the suicidal insane, pay the slightest regard to any promises which they might make touching this act. We have found, (a fact long since recognized,) that the manner and countenance of those meditating suicide have a characteristic expression, a recognition of which is of much importance.

Among the patients admitted during the last eight years, this dreadful accident can scarcely be said to have occurred. The only apparent exception to this remark is in an instance which occurred four or five years since, which has been before alluded to, in our Annual Reports; that which would ordinarily have been a mere suicidal attempt proved the cause of death, in an aged and exhausted sufferer.

SLAVES TO BE MANUMITTED. Cassius M. Clay has announced his determination to emancipate all his slaves in the course of the present year. Mr. Clay is a very large slaveholder and is said to be the richest man in Kentucky.

The incident related in the following letter, which was taken from the FAIR POST OFFICE yesterday, by a Clergyman of this city, is literally founded on fact, and the event took place some years ago in Great Barrington.

BARRINGTON, Feb. 10, 1844.

Dear Friend: You write me of your arduous labors in a Boston pulpit. I do not doubt that you responsibility is great, and perhaps the deeply intellectual labor greater than with us, but then you have not those ridiculous troubles, which so vex the soul of a country minister. I am here literally a king among beggars for '*Barrington beggars*' are proverbial throughout the State, and many are the sad, and many the ridiculous scenes in which I play a part. I will give you an instance of the latter. Last Sunday it rained very hard, and on entering the pulpit, I perceived that the rain was streaming through a crack in the wall, which I had several times pointed out to the parish authorities as foreboding a leak. To preach in the midst of a shower bath, required more of the old covenanter's spirit than I possess. I looked despairingly at the deacons, who with wonderful presence of mind, rushed up the pulpit stairs, and extended two enormous blue cotton umbrellas, which they by turns held over my head, each refusing to yield the place of honor to the other. You may imagine how difficult it was to preserve my gravity. The text would run in my head, 'Issacher is an ass that stoopeth between two burdens.' You know the height of my statue; the deacons were about five feet four. In my confusion I gave out a hymn, upon the subject which engaged my mind, and was thunderstruck when I heard myself reading,

Mark the soft falling snow,
And the descending rain,
To heaven from whence it fell,
It turns not back again,
But waters earth, &c.

'Arah, and that's *thyne* for you, and a quare sight it would be to see it rain up' exclaimed a voice from below. It came from my Irish Pat, whom I had pursuaded to attend church for the first time, by the promise that he should sit in the minister's own pew.

Match this incident in a Boston pulpit, and I'll give up preaching in despair.

Yours truly, ABIEL ADAMS.

[Boston Transcript.

THE TRUE SPIRIT. Professor Longfellow, in one of his beautiful compositions, speaking of the human heart, says: "What I have seen of the world and known of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart, that has sighed and suffered, and represent to myself the struggle and temptation it has passed through; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that hath little charity; the desolation of the soul's sanctuary, and threatening vices within; health gone; happiness gone; even hope, that remains longest, gone; I would fain leave the erring soul of my fellow man with Him from whose hands it came."

BOOKS, STATIONERY, &c. SAXTON, PEIRCE & Co., are no longer the Agents for the undersigned, their business having been removed from that house to that of MESSRS WM. D. TICKNOR & Co.—This announcement is made that the trade and the public may not be deceived, by an advertisement of said Saxton, Peirce & Co., headed 'Reduction of Prices for Books known as Campbell's Publications,' into a belief that any such reduction has been made by the publishers. None such has been, and their Publications can be had at their own prices, from MESSRS W. D. Ticknor & Co.

JAMES M. CAMPBELL & CO.,
98 Chesnut street, Philadelphia.

The above advertisement having appeared in some of the daily papers, we annex a list of the Works published by James M. Campbell a Co., of Philadelphia, with the prices at which they are sold by his Agents in this city, and the prices at which we will furnish them *—showing that we will furnish them lower than from their Agents in this city.*

SAXTON, PEIRCE & CO.,
133½ Washington st.

	Agents' Price.	Reduced Price.
Neander's Planting and Training of the Church by the Apostles,	$1,50	$1,25
Neander's Church History,	1,50	1,25
Short's History of the Church of England,	1,50	1,25
D'Aubigne's History of the Reformation, cloth,	1,00	87½
D'Aubigne's Reformation, half bound,	75	67½
Bible in Spain,	37½	31¼
Zincali, or Gipsies in Spain,	31¼	28
Pope Alexander and his Son, Cæsar Borgia,	37½	31¼
Jamaica, its past and present state,	50	40
History of the Inquisition,	37½	31¼
Liebig's Animal and Agricultural Chemistry,	50	40
Errors of Romanism,	25	20
Whateley's Kingdom of Christ,	25	20

ALSO—JUST RECEIVED:

Music with a Master or without a Master,	25c
Mr Cheever's Lecture on the Pilgrim's Progress, and on the Life and Times of Bunyan, published in parts at 25c each.	
The Silk Question Settled.—Report of the Proceedings of the National Convention of Silk Growers and Manufacturers, held in N. York, Oct. 1843,	25c
Mrs Ellis's Mothers of England,	12½ and 25c
Harper's Illuminated Family Bible,	25c
Magendie's Physiology, edited by Dr Revere, 1v 8vo	
Hunter's Sacred Biography, 1 vol 8vo.	
Sweethearts and Wives, by T. S. Arthur.	
Parker's Invitation to True Happiness.	
Gibbon's Rome, No 4,	25c

IN PRESS.

The Chess Player's Hand Book, 32mo, in neat gilt.
Also, in preparation—The Hand Book of the Sentiment and Poetry of Flowers, 32mo, gilt.

Orders for the above, or any Book Magazine published in the country, will receive immediate attention, and be sold at the *lowest rates.*

SAXTON, PEIRCE & CO.,
Publishers, Booksellers, and Periodical Dealers,
f17 133½ Washington street.

MRS. FOLLEN'S POEMS. Poems by Eliza Lee Follen, author of the Well Spent Hour, &c. &c. Published by WM. CROSBY, 118 Washington st. 01

SPARKS' LETTERS ON EPISCOPACY. Letters on the Ministry, Ritual and Doctrines of the Protestant Episcopal Church, by Jared Sparks, 2d edition; for sale by W. CROSBY, 118 Washington street. f3

NATHANIEL DEARBORN has engraved and published two very neat small Maps, on Cards, about 6 inches by 8. One is a Map of Massachusetts, and the other of New Hampshire and Vermont.
He has also published in the same style a very beautiful plan of our city. They are for sale at the Bookstores. 3i f24

THE CYPRESS WREATH. GOULD, KENDALL & LINCOLN have just published a neat 32 mo of 128 pages, with the following title.
"The Cypress Wreath, a Book of Consolation for those who mourn; Edited by Rev Rufus Griswold.'
'A twined wreath of grief and praise,
Praise soiled with tears, and tears again,
Shining with joy.' f24

MRS CHILD'S LETTERS FROM N. YORK. Letters from New York, by L. Maria Child, 2d edition; just publshed. For sale by W. CROSBY, 118 Washington st. mh2

CHAPEL HYMN BOOK.—The Chapel Hymn, 4th edition, with additional hymns. This small hymn book, originally compiled for use in the Chapels of the Ministry-at-Large, is well suited for Vestry and Social meetings, and for Sunday Schools. It contains 437 hymns, with good paper and binding, at the low price of 25 cents. Published and for sale at SIMPKINS'S, 21 Tremont Row. f17

SABBATH RECREATIONS. Sabbath Recreations, or Select Poetry of a Religious kind, chiefly taken from the works of modern Poets; with original pieces never before published, by Miss Emily Taylor, first American revised edition, by John Pierpont, 12 mo; published by WM. CROSBY, 118 Washington street. f10

BURNAP'S LECTURES ON CHRISTIANITY. Lectures on the History of Christianity, by Rev George W. Burnap, of Baltimore. A fresh and large supply just received by WM. CROSBY,
mh2 118 Washington st.

OFFICE OF THE
CHRISTIAN EXAMINER,
AND
RELIGIOUS MISCELLANY,
AT
WM. CROSBY'S,
118 Washington Street, Boston.

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing